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POETRY.

LENT.

FROM HERBERT'S "TEMPLE."

Welcome, dear feast of Lent! Who loves not thee,
He loves not temperance, or authority,
But is composed of passion.
The Scriptures bid us *fast;* the Church says *now*,
Give to thy mother, what thou wouldst allow
To every corporation.

The humble soul, composed of love and fear,
Begins at home, and lays the burden there,
When doctrines disagree.
He says, in things which use hath justly got,
"I am a scandal to the Church;" and not,
"The Church is so to me."

True Christians should be glad of an occasion
To use their temperance, seeking no evasion,
When good is seasonable:—
Unless authority, which should increase
The obligation in us, make it less;
And power itself disable.

Besides the cleanness of sweet abstinence;
Quick thoughts and motions, at a small expense;
A face not fearing light.
Whereas in fulness there are sluttish fumes,
Sour exhalations, and dishonest rheums,
Revenging the delight.

Then, those same pendent profits, which the spring
And Easter intimate, enlarge the thing,
And goodness of the deed.
Neither ought other men's abuse of Lent
Spoil the good use; lest, by that argument,
We forfeit all our creed.

It's true, we cannot reach CHRIST's fortieth day;
Yet, to go part of that religious way,
Is better than to rest.
We cannot reach our Saviour's purity;
Yet are we bid, *be holy even as he.*
In both let's do our best.

Who goeth in the way which CHRIST hath gone,
Is much more sure to meet with him, than one
That travelleth by-ways.
Perhaps my GOD, though he be far before,
May turn, and take me by the hand; and more,
May strengthen my decays.

Yet, LORD, instruct us to improve our fast
By starving sin; and taking such repast,
As may our faults control:
That every man may revel at his door,
Not in his parlor; banqueting the poor,—
And, among those, his soul.

WHITEFIELD.*

It is well known that Whitefield, in his first visit to New England, in 1740, expressed very unfavorable opinions of the colleges. "As for the universities," says he, "I believe it may be said, that their light has become darkness; darkness that may be felt, and is complained of by the most godly ministers." Yale College is here denounced as well as Harvard. These colleges, indeed, were, at that time, the only institutions of the kind in full operation in British America. William and Mary College, in Virginia, was chartered a very short time before Yale College; but no degrees, it is believed, were conferred there till after 1750. Whitefield likewise refers to Harvard College separately. His language is: "The chief college in New England has one president, four tutors, and about a hundred students. It is scarce as big as one of our least colleges in Oxford, and, as far as I could gather from some, who well knew the state of it, not far superior in piety and true godliness."

Here President Quincy goes into some detail of the efforts which were made at Cambridge, to show that these representations of the religious and moral state of Harvard College were erroneous. He says, that in 1744, "the president, professors, tutors and instructors deemed themselves compelled to come forward in defence of the institution, and to publish, in December of that year, their 'Testimony against the Reverend George Whitefield and his Conduct;' denouncing him as 'an enthusiast, a censorious, uncharitable person, and a deluder of the people,' and stating at large the reasons of their denunciation. The reproachful reflections Whitefield had cast upon the college, they pronounced 'rash and arrogant,' and his representation of the 'deplorable state of immorality' in the seminary as 'a most wicked and libellous falsehood;' 'uncharitable,' 'censorious,' and 'slanderous.'" A separate pamphlet was subsequently published against Whitefield by Professor Wigglesworth; and President Quincy has furnished some extracts from the manuscript diary of Henry Flynt, a tutor of the college, giving his opinion of Whitefield at the time of his first appearance at Cambridge; with which opinion, in many respects unfavorable, the author believes it probable, those of "the immediate government of the college were in unison." In his further account of the events of that period, President Quincy seems to suppose, that "the most zealous of the Calvinistic sect," the advocates of "high Calvinism," were the chief friends and patrons of Whitefield, and that opposition to Whitefield was active, just in proportion as Calvinistic principles were modified or discarded. He says: "In Boston and its vicinity, and along the seaboard of Massachusetts, clergymen of great talent and religious zeal openly avowed doctrines, which were variously denounced by the Calvinistic party as Arminianism, Arianism, Pelagianism, Socinianism, and Deism. The most eminent of these clergymen were alumni of Harvard, active friends and advocates of the institution, and in habits of intimacy and professional intercourse with its governors;" but it is said, that "their religious views received no public countenance from the college." These were the opponents of Whitefield, and the strict Calvinists were his advocates. That this picture may not want its finishing touch, it is said, that "at this period the high Calvinistic doctrines prevailed throughout New England, but chiefly predominated in the interior of Massachusetts, and in the colony of Connecticut." The reader is left to infer, that as "high Calvinistic doctrines predominated in Connecticut," the progress of Whitefield was there unresisted and irresistible.

It is not our object in these remarks to determine whether Calvinism or anti Calvinism is right; nor is it the question, whether the supporters and opponents of Whitefield were universally, the one Calvinists and the other anti-Calvinists. If it were, we should have something to object to the statements in this work. Our only inquiry here will be, assuming President Quincy's representation as correct,—that the stricter Calvinists were the advocates of Whitefield, and that "high Calvinistic doctrines predominated in Connecticut,"—whether this theory corresponds with the facts. This is the point to which we will direct our attention. Is it true, then, that Whitefield was a general favorite in Connecticut?

The Association of the county of New Haven assembled in New Haven, February 19th, 1744–5, and issued a "Declaration concerning the Rev. Mr. George Whitefield, his conduct, and the state of Religion at this day." We can give but a few extracts from this official paper. The Association say: "We can in no wise approve of his *Itinerancy*, in going from country to country, from town to town, and from one place to another, under a pretence of preaching the Gospel." After explaining themselves more fully on this subject, and declaring against "the itinerant and strolling way of proceeding, *by reason of which the way of truth is evil spoken of*," they say under their second head: "We account the said Mr. Whitefield hath been a publisher of false doctrines, in sundry articles," and undertake to confirm this position by particulars. In the third place, they say: "We think him guilty of uncharitable censoriousness, and slanderous reproaching, in the vile aspersions, bitter reflections, and condemnatory censures he hath passed upon the main body of the ministry in this land, though the most of them he was a perfect stranger to, and of most of them it may be boldly said, that they are sound in the faith, and of blameless conversation, and his superiors both in age and abilities." They refer to Whitefield's remarks upon "Archbishop Tillotson, to whose name the venerable Dr. Increase Mather hath affixed the epithets of Great and Good," and add: "Yet a raw and unstudied young man starts up and assaults the character of the great and good archbishop in more opprobrious language, than that which the wicked children used toward the prophet, *Go up, thou bald head;* for he hath had the front to say, and print, *that the archbishop knew no more of Christianity than Mahomet;* which we think is very injurious, though we agree not in all points with the archbishop. Bold and daring youth! *Go, tarry at Jericho, until thy beard be grown.*"

They allude to Whitefield's censure of the colleges. "And upon our colleges, our beauty and our glory, which have been, are, and we pray that they may be, and hope that they will be, even to the latest posterity, great and rich blessings; but Mr. Whitefield hath said of them, that *their light is become darkness, even darkness that may be felt.* We are astonished at the impudence of the man, and that he dare so closely imitate the accuser of the brethren."

The Association go on to say, that Whitefield "appears to us to be justly accused of uncommon pride, arrogance and vanity of mind," and speak of him as "a great enthusiast, in being led by impulses and impressions, and construing his little feelings, or the sudden workings of his own mind, and his dreams, to be the suggestions of the Holy Spirit, without any good Scripture ground so to do." They add in another place: "Nor can we forbear to enumerate some of the evils and mischiefs which have followed his conduct." "The ministry is cast into much contempt, and their usefulness greatly clogged and obstructed; the minds of people in matters of religion are strangely unhinged and fluctuating—insomuch that many know not what to think or where to fix, and are tempted to suspect all revealed religion to be a mere flam and nullity. Antinomian principles are advanced, preached up, and printed; Christian brethren have their affections widely alienated; unchristian censoriousness and hard judging abound, love stands afar off, and charity cannot enter." "Numbers of illiterate exhorters swarm about, as locusts from the bottomless pit." After more in the same style, they declare: "For all which reasons, and others that might be mentioned, it is our judgment that the said George Whitefield should not be allowed to preach anywhere, or to have communion; and we do hereby publish and declare, that it is our purpose and determination, that we will not admit the said Mr. Whitefield into any of our pulpits, nor receive him to communion in any of our churches; and that we will caution the people under our charge against going to hear him anywhere, till he hold forth repentance according to Gospel rule, and *bring forth fruit meet for repentance.*"

We invite the particular attention of the reader to the following extract, in which he will see the Association of New Haven County administering solemn reproof to the liberal Dr. Colman, to Dr. Sewall, Mr. Webb, Mr. Cooper, Mr. Gee, and other friends and supporters of Whitefield among the clergy of Boston. "It hath truly been matter of grief to us, that so many of the ministers of Boston did caress, applaud, and follow the said Mr. Whitefield, and even bowed before him, at his first coming into the country, which we conceive hath had an unkind influence, and set the things of a bad and dangerous tendency a going; and it is still more grievous to us, that so many ministers in Boston appear so attached to him since his return, after the effects of his former visit are so manifest and glaring; nor do we see reason to dissent from the Rev. Mr. Nathaniel Eells, whose words in his printed letter are these: '*I verily believe that God in judgment, and not in mercy to his people, hath sent him again into this country.*'"

We shall make but one more extract. The Association say: "We gladly improve this opportunity to send our public thanks to the Reverend and Honorable gentlemen of Harvard College, the Reverend associations and particular ministers, who have appeared so valiant for the truth, against the errors, enthusiasm and encroaching evils of the present day."* This declaration was signed by all the clergy of the county, with the exception of, we believe, two, one of whom was the Rev. Philemon Robbins, of Branford; who, as it happens, was a graduate of Harvard.

Six days only after the Association had taken this decisive step, that is, February 25th, 1744–5, the rector and tutors of Yale College also issued their "Declaration against the Rev. Mr. George Whitefield, his principles and designs," in which they reiterate most of the same charges, though in language a little more qualified. We think it unnecessary to quote any part of this document except the passage in which they refer to Harvard College. "We have read," say the rector and tutors, "the several declarations of the Reverend and Honored, the President, Professors, Tutors of Harvard College, of the Reverend the ministers of four associations near Boston, and of the Rev. Mr. Walter, of Roxbury, and others, and do in substance agree and concur with them in our sentiments." In June of the same year, the General Association of Connecticut passed the following resolve, thus expressing the sentiments of the great body of the clergy of the state: "Whereas there have of late years been many errors in doctrine and disorders in practice, prevailing in the churches of this land, which seem to have a threatening aspect upon the churches; and whereas Mr. George Whitefield has been the promoter, or at least the faulty occasion of many of these errors and disorders; this Association think it needful for them to declare, that if the said Mr. Whitefield should make his progress through this government, it would by no means be advisable for any of our ministers to admit him into their pulpits, or for any of our people to attend his administrations."

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* From the American Biblical Repository, in a review of "Quincy's History of Harvard University."

* This "Declaration" was written by the Rev. Isaac Stiles, of North Haven, the father of President Stiles.

From the Catholic Herald.

OXFORD DIVINITY.

"Why do not the advocates of Oxford Divinity join the Church?"

To the Editor of the Catholic Herald.

Mr. Editor,—The *Churchman* continues to be *exercised* by my endeavors to satisfy the inquiry which has annoyed *Vermont*, of whom, by the by, an *alibi* has been proved. *Consistency*, is positively identified with the author of a famous epistle to the Protestant Episcopal bishops of the United States:* and it is not by any illicit art of divination that the discovery has been made, but by the critical instinct and nice discernment of the *Churchman*. It were a pity to mar his self-complacency, by any insinuation to the contrary. And I pray therefore, that the charge be taken as confessed, unless the disavowal come, in an authentic form, from the Prelate, whose "sententious shrewdness and cool assurance" are so manifest.

The preliminaries of the article consist in showing who originated the dispute—not the *Churchman*, for he, though careful to mark the distinction between Catholicity and Romanism, both in his animated hebdomadal, and in his edifying discourse at Brooklyn, never meant to provoke a controversy, being quite willing to make a child's bargain—"let me alone, and I'll let you alone." Lest he should be thought impolite for using nicknames, he gives the satisfactory reason, that we are "too formidable both in numbers and in learning, to have any advantage accorded us from courtesy," whilst he is Catholic to the core, although professedly devoted to the interests of the Protestant Episcopal Church. As to the six years' priority, and the whole question of Church organization, so strongly urged by *Vermont*, it is a matter of secondary importance, which is passed over at present, to reach the main point in dispute, now made plain to the dullest understanding.

"The whole of the controversy with Rome may be narrowed down to a single issue, intelligible to the meanest capacity. The faith of CHRIST is in its very nature, and by the awful words of its author, exclusive: 'He that believeth and is baptized shall be saved, and he that believeth not shall be damned.' It is this faith which is the *essence* or *being* of the Church; and without which the Church of CHRIST is a nonentity. Now the main issue which we make with Rome respects the faith which the Church should require as that without which a man cannot be saved; is it the Nicene Creed alone, or the Nicene Creed *and* the Creed of Pius IV.?"

Perhaps the point at issue would be still plainer, had the *Churchman* stated, whether we can, without loss of salvation, reject a single truth which has been divinely revealed. Catholics contend that 'all things whatsoever CHRIST delivered to the Apostles,' constitute that everlasting Gospel, which no created intellect is free to reject, without incurring the penalty which its Divine Author attached to unbelief. We know of nothing that gives the Nicene Creed the inviolable authority which the *Churchman* ascribes to it, save that commission to teach all things, with the pledge of CHRIST's assistance, which extends to all days, even to the consummation of the world.

The Athanasian Creed was placed by the Anglicans in the same category as the Nicene and Apostles' Creeds, as "thoroughly to be received and believed, and proved by most certain warrants of Holy Scripture;" but it has been laid aside by the American Convention, which even leaves it optional to omit the descent into Hell, mentioned in the Anglican edition of the Apostles' Creed. The *Churchman* confines himself to the Nicene Creed, and denies to every œcumenical council assembled since the days of Constantine, the right which he recognizes in that of Nice, namely—to add to the simple formulary of the Apostolical age,† such expressions of the ancient faith, as may preclude the artful interpretations of innovators. Yet his Oxford masters would teach him that every new definition of faith, and every solemn expression of it embodied in, or added to the ancient formulary, is but a landmark raised to show the original boundaries of revealed truth, and is a monument of a new battle fought and won—a victory of divine faith over human error. Besides, the Nicene Creed contains the very explicit declaration of faith in *One, Holy, Catholic and Apostolic Church.* Now may I presume to ask, how is this faith reconcilable with the obstinate attachment to divisions whereby the seamless garment of CHRIST is rent? How is the Church *Holy*, if she dare not pronounce a decree whereby perverse maxims are condemned, or if pronouncing it, she may err? How is she *Catholic*, if she be not morally diffused throughout the world, and be not every where the same, combining unity and antiquity with universality of doctrine? Where is her *Apostolicity*, if the orders, succession, and powers of her bishops be questionable, and if her doctrine may differ from that which the Apostles left as a most sacred deposit—to be guarded against every innovation? With all possible respect for the *Churchman's* clear intellect, I own myself unable to reconcile his profession of this article of the Nicene Creed, with his avowed devotedness to the interests of the Protestant Episcopal Church; but I can admit sincerity, where inconsistency is manifest, and I am far from suspecting that he is one of those who sacrifice their convictions to their interests:

> Video meliora, proboque
> Deterioraque sequor.

The ground of controversy is considerably narrowed by the following important admissions. He disclaims all wish to avail himself of the sarcasms and calumnies of Sarpi, in regard to the Council of Trent.

"In truth, we have no wish to avail ourselves of any advantage of this sort: being much more inclined to vindicate that Holy Council for the sake of our common Christianity, than to disparage it for the sake of any petty advantage over the present Church of Rome. We have no wish to regard it in any other light than as a body of Christian bishops, eminent in their day for learning and piety, and deliberating on the most awful concerns which can engage the attention of man; and so viewing it, we have often and humbly, and with the highest profit, pondered its decisions; and most pitifully cheap do we hold the judgment of that man, who can speak of them in a tone of levity and ridicule. We approve most of the decisions of this Holy Council, and we respect them all; we have made this declaration before, and we now make it again, unmoved by the fulminations of the Virginia Convention."

The candor of this statement deserves praise: and the friends of Catholic unity should pray, that a mind which has advanced thus far in the discovery of truth, and which cherishes such reverence for this venerable assembly, may receive further illustrations from above, and be determined by that grace, which powerfully inclines and moves the human will, to give the homage of faith to those revealed truths, which now are believed as mere matters of opinion. The *Churchman* seems to be well satisfied, from the reading of Bellarmine and others, that the doctrines defined at Trent, have in their favor the testimony of antiquity, it being, as Hallam confesses, a most unjust prejudice, to suppose that the Council introduced any novel tenet. The point which forms the chief difficulty, is simply, whether these doctrines were previously believed as of faith, and necessary to salvation.

"The question on which we make issue is not whether the decisions of Trent are true or erroneous: but, whether the articles contained in the Creed of Pius IV., are or are not necessary to salvation? If they are, then they who refuse to accept them in that light are not Christians; for no man can be called a Christian, who refuses to accept what is necessary to salvation. . . It may or may not be a good thing to invoke saints and angels (as we do our friends) to pray for us; it may or may not be a good thing to keep the images of the Virgin and other saints, and hold them in veneration; to offer prayers for the dead; to believe in purgatory; to own seven sacraments, 'though *not* all (as the creed itself says) *necessary to the salvation* of each;' to own Rome for the *mother* and mistress of all Churches, even of those *not descended from her*; and to receive as true the multifarious decisions of Trent and other œcumenical councils, which not one man in a million has seen. All these things may be good and true—that is not here the question—but who can be hardy enough to say that they have, like the facts in the Nicene Creed, an essential necessity to salvation growing out of the nature of Redemption, or out of our LORD's direct appointment? Who so hardy as to say, that the article which Rome imposes in order to eucharist and communion, and which requires the communicant 'undoubtingly to receive and profess all other things, (besides those defined in the creeds,) delivered, declared, and defined, by the sacred canons and General Councils, and particularly by the Council of Trent,' (all of which are worthy of high reverence,) can be intelligently professed, as the Christian faith should be, by her pious and generous laity?"

There is some ambiguity about the words "necessary to salvation," which it is important to remove, in order still further to narrow the issue. St. Thomas of Aquin, who is a favorite with the *Churchman*, might grant him that these doctrines are not necessary to salvation in the same sense as the belief of the mysteries of the Trinity and Incarnation, which may be properly styled the foundations of Christian faith: but it is necessary to salvation to submit the human mind to GOD in all things, and consequently to embrace, with the assent of divine faith, all revealed truths duly proposed by those whom CHRIST appointed to teach, and by whose ministry he for ever teaches. The citations of Bellarmine do not satisfy the *Churchman* that these doctrines were so held previous to the Council of Trent; but can he be ignorant, that the errors of Pelagius and of the Semipelagians were anathematized a thousand or eleven hundred years before the Council of Trent? Does he not know that the Iconoclasts were anathematized in the second Council of Nice? Has he forgotten the anathemas hurled by many pontiffs and councils against the errors of Berengarius? and has he not read the solemn profession of faith of Greeks and Latins in the Council of Lateran, concerning the Eucharist, preceded by the awful words: "Una est ecclesia universalis fidelium, extra quam nullus omnino salvatur." Surely he knows that it has been the invariable practice of the councils of the Church, to seal the definitions of faith, by the anathema which Paul hurled against every innovation, at variance with the Gospel which he preached, and that the Council of Trent has for the most part only renewed the ancient definitions. How then can he counsel us to cease to proclaim under anathema these divine doctrines; and thus wish us to set aside not only those decisions of the Holy Council, most of which he believes, and all of which he respects and declares worthy of high reverence, but of all the other councils, œcumenical or local, celebrated since that of Nice. As to the assent of the laity to these definitions, it is given with enlightened faith, because the authority to decide is known to have been divinely established, and the doctrines themselves are distinctly professed and held when separately proposed. The proofs of Bull for the dogmas of the Trinity and Incarnation, and the necessity of their belief, by no means equal in force those which Bellarmine and other Catholic controvertists have collected for the mystery of the altar. Let this be said without any disparagement of the judgment of the *Churchman*. To his advice he adds this encouraging prediction:

"Do this, and the great body of bishops, with the Bishop of Rome at their head, will be knit together, not only (as they now are) in the unity of the essential faith, but in unity of communion throughout the world. GOD speed the day!"

To this prayer for perfect union I respond amen with all my heart. But has the *Churchman*, and others who have discovered the truth of the definitions of Trent, totally, or in part, no duty to perform? Shall they shrink from the calm discussion and full development of the principles which may lead to this blessed union, and to avoid the reproach of inconsistency, explain away the authority of the Church in controversies of faith? Do they hope to make a compromise of truth with error? Whilst they announce certain grand principles of Catholicity, shall they, to satisfy the prejudices of their hearers, repudiate the idea of any intention to promote a union with that Church, which so long ago as in the days of Irenæus, was pronounced the necessary centre and connecting bond of all Churches: "Ad quam necesse est omnem convenire ecclesiam, hoc est, eos qui sunt undique fideles?" Let the *Churchman* and those who with him have discovered the injustice of the reproaches made to the Holy Œcumenical Council of Trent, and the futility of the objections urged against its decisions, and the falsehood of the fundamental principles of the miscalled Reformation, boldly declare their convictions according to the measure of light that is given them; and whatever yet may appear doubtful or obscure, GOD will also reveal it to them in the fulness of his light; "absit pervicacia contendendi, adsit diligentia requirendi, humilitas petendi, peseverantia pulsandi."‡ Then will it be their happiness and glory to contribute to a return to that Church, which, to their ancestors at least, was a mother, and which longs to embrace them with maternal fondness.

> ——— Quae vos a stirpe parentum,
> Prima tulit tellus; eadem vos ubere læto
> Accipiet reduces: antiquam exquirite matrem.

[Our correspondent, it will be perceived, has omitted the first words: Oxonidæ duri.—*Editor Herald.*]

CONSISTENCY.

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* Were the authenticity of the lines as unquestionable as the *Churchman's* acumen, we should be inclined to apply to the altered notes of our correspondent, and his special attack on the inoffensive Editor, the well known exordium of the Æneid:

> "Ille ego qui quondam gracili modulatus avena
> Carmen; et egressus sylvis vicina coegi
> Ut quamvis avido parerent arva colono:
> Gratum opus Anglicolis: at nunc horrentis Martis
> Arma virumque cano."

[ED. CATHOLIC HERALD.

† W. Wall, an Anglican divine of the last century, says that the Creed was called *Apostolic*, because belonging to the See of Rome.—*History of Infant Baptism*, ch. iv., p. 508. 2d edition.

‡ Aug. de Gen. ad lit. l. x. c. xxiii.

COMMUNICATIONS.

For the Churchman.

VINCENT OF LIRINS AGAIN.

Mr. Editor,—In the Record of January 22, I perceive that P. E. C. has been pleased to notice, in his own courteous and facetious manner, my second article on Vincent. Concerning some of his statements there made, I have a few words to say; and I do not after this intend to trouble yourself or your readers any farther with the subject.

1. P. E. C. is pleased to say, that *all* my observations relate to Pagi and Cave. This, Sir, is not so, as a reference to my article will show. I brought forward the testimony of Baronius, and also showed what an unfounded assertion Basnage had made in relation to Vincent.

2. The abstract of evidence which I presented is not, as P. E. C. supposes, from *Pagi*, but from *Natalis Alexander*, to whom, as I said, Pagi particularly refers. I cannot, Sir, but express some surprise, that a man who has talked so familiarly of the "critical Romanist, Pagi," and "a Natallis Alexander," &c. &c., should show himself so little acquainted with the authors he talks about, that when evidence is presented to him from one of them, he should attribute it to the other! misled, I suppose, by a somewhat ambiguous reference of a relative pronoun. "Alas! alas! what familiarity with ecclesiastical history!" A profound acquaintance, Sir, this argues, with the subject-matter also. Names are easily collected from the Isagoge of Buddeus, or any similar work, but they do not always secure the collector from egregious blunders.

3. The critical P. E. C. scouts at my spelling *Norris* instead of *Noris:* if he will refer to his original article on Vincent, he will find that he has there used the same mode.

4. In relation to the testimony of Cave I was in error, in saying that he brought no proof of the semipelagianism of the monastery of Lirins: and this P. E. C. has shown. I trust, Sir, your readers and yourself will believe me when I say, that the error was undesigned, and occasioned by a hasty reference. P. E. C., with his Horace Walpole views of mankind, will not, of course, believe it: with him it will be "Jesuitical fraud." But, Sir, P. E. C. himself has made an assertion under this head, which, if not directly in the face of truth, needs much qualification. He says, "Cave *shows* that the other Vincent was hardly out of his petticoats when the book was written." Now how does he show it? By saying that it was so; for these are his words: "This Vincent could hardly have *reached his manhood:* while the Objections of Vincent had long been in the hands of all." But this, to my illogical mind, seems assertion, and not proof. Cave *says* he "could hardly have reached his manhood;" does he *show* it?

5. We come now to the great thing, the rule itself. And here, in the first place, let me say again, that when Vincent treated of the rule, *quod ubique, quod semper*, quod ab omnibus, in other words, *quod ab Ecclesia Catholica;* he did not *invent* it. He took a rule which he found owned in the Church, and treated of it in a more systematic way than had been done. This being the case, I say as I said before, it matters not what Vincent's views were, or why he wrote: they cannot affect the rule. P. E. C. is pleased to assert, that because I say it matters not if Vincent were even a Pelagian, that I admit the rule is as good to prove Pelagianism as any other doctrine. But this does not follow. It is one thing to attempt,—perhaps P. E. C. has never yet found it so,—and another to succeed. And so Vincent may have tried to make the rule of the Church favor Pelagianism, and yet who will own that he has succeeded? He may say that the rule "condemns novelties," and all the while may think within himself this condemns Augustine; but his thought no more proves that Augustine's views are "novelties," than P. E. C.'s assertion that private interpretation is the apostolic rule, proves it to be so. If Vincent wrote his Commonitorium with such purposes as have been attributed to him, it is a signal failure. He has tried to misapply a good rule, and has not succeeded. On the contrary, he has developed it in such a way, that it will condemn all heresies, and his own—if he held any—among the number.

6. P. E. C. ridicules my assertion, that Vincent and Augustine both held the rule, and seems to attribute it to something which I found in Du Pin. But, Sir, I make it again; Augustine insists as much upon Catholic consent in interpreting the Scriptures as Vincent of Lirins; and this is a position that can be satisfactorily proved. P. E. C. has, however, slipped the true question, and brought forward three quotations to prove that St. Augustine *rests only on Scripture:* and who does not? But when the question is concerning the meaning of Scripture itself, what is the rule?—"Common sense and private judgment," says P. E. C. "The consent of the Catholic Church," says Vincent. With which does Augustine agree? In his Book *De Catechizandis Rudibus*, he says: "If any man has fallen upon any heretical writings and ignorantly held to them, as *Catholic*, let him be instructed; by adducing *the authority of the Universal Church*," and so on.

In his eleventh Book against the heretic Faustus, who was a "common sense and private judgment" man, he uses the following language, which I would recommend to the attention of those, who fondly imagine that this Saint and Father favors the dream of private interpretation:

"*You* therefore are *yourself* the rule of faith! whatever agrees with your notions is right, whatever makes against them is wrong! What if some other one, with a like madness, should rise up and say: Verily, that which makes for you is wrong, and that which makes against you is right?—what will you do? Perhaps you will quote some other book, in which you have read something that favors your opinions. Well, if you do this, he will say not of one part, but of the whole, It is false. What will you do now? whither will you turn? what origin of the book you have referred to, what antiquity, what succession will you cite as witnesses? If you try this, you will fail: and then you will see, *what the authority of the Catholic Church avails* in this matter," &c.

In his first book *De Peccatorum meritis et Remissione*, chap. 34, he says:

"The Carthaginian Christians well call Baptism, Salvation, and the Sacrament of the Body of CHRIST, Life: but whence, except from *ancient* and *apostolical tradition?*"

So again, in chap. 56: "All the divine testimonies being considered that I have named, ... nothing else is found than what the *Universal Church holds*, which ought to watch against *all profane novelties.*" Profane novelties! Vincent's very words! Julian, the Pelagian, had represented Augustine as saying, that the transmission of sin from parent to child, was a doctrine that could not be "explored by reason or explained in words." Augustine denies that he used these words, but says, that it does not matter if he did: for, "even if it cannot be explored by reason, or explained in words, that which in the *true Catholic faith*, has been *anciently* preached and believed in the *whole Church, is true.*"

I might, Sir, add many more quotations, but it is needless. Indeed, to any one who knows St. Augustine at all, there is no need of any. But as P. E. C. says that St. Augustine did not attempt "to build up his doctrine on the quicksands of tradition," which is, I suppose, the flash way of saying, that he does not refer to Catholic consent, I will call to his notice the writings of that Father against the heretic Julian, as affording a very instructive commentary on his assertion. Before I leave this head, however, I cannot but notice the exceeding correctness of P. E. C.'s—no doubt original—references to St. Augustine.

First to Ep. 142, c. 9. The Epistle contains only four chapters, and the quotation is not in it.

Secondly, to the Book on the Merits of Sins, c. 36. The quotation is in c. 59.

Thirdly, to the Second Book of Christian Doctrine, c. 6. The quotation is not there. These mistakes strike me, Mr. Editor, as rather numerous for one to make in quoting from the original.

7. We are next informed that the Apostles "got along without this rule," that "common sense and private judgment" were enough for them, that when Paul failed to convince the Jews out of the Scriptures, he did not appeal to "doctors and councils," &c. &c. Now to all this it may be answered once for all, that when our "private judgment and common sense" is proved to be equal to that of inspired apostles, and the holy Catholic Church to have no more authority than the Sanhedrim, and the fathers to be no more than the Rabbins, then, and not till then, such observations will be worth listening to. At present they are not only sickening, but irreverent and painful. Princeton or Cambridge could say no more.

There is one more point, Mr. Editor, to which I will allude, and then close. P. E. C. has constantly represented that I defended Vincent because he was a *Romish* saint, and constantly spoken of me as a Papist. This, Sir, is one of those low arts of controversy, to which an ingenuous mind will never stoop, except its equanimity has been very greatly disturbed. This I suppose was the case with P. E. C.: your unlucky observation, Mr. Editor, that it was, which aroused such a storm of rage: and I cannot but think that when he was turning over his Horace, to cover under a quotation a strain of vulgar abuse, if he had lighted on *Æquam memento—servare mentem*, he would have found advice which would not have been unseasonable.

Again, Sir, I am accused in common with all those who hold to the rule of Vincent, of "setting up an impracticable rule of tradition," and of holding to "low-Romanism." But it strikes me as no very strong proof either of modesty or scholarship, certainly not of Churchmanship, to speak in this way of a *rule* believed, and defended, and preached, by Jewell, and Hooker, and Field, and Hall, and Jackson, and Mede, and Sanderson, and Hammond, and Taylor, and Pearson, and Barrow, and Bull, and Ken, and Beveridge, and Leslie, and Water-land, and Bingham, and Jebb,—"shall I go on, Mr. Editor?" The list might easily be swelled.

A Parish Priest.

For the Churchman.

EVANGELIST *versus* RECORDER.

"The Episcopal Recorder has some just remarks on the habit of evil speaking, especially in reference to those who leave one denomination and go to another. It refers to some cases where persons coming to the Episcopal Church from other denominations, have had their talents denied, and their motives impugned. In reference to those who unite with the Episcopal Church at a time like this, there certainly is great room for sorrow and astonishment; the Recorder itself being judge. That Church is afflicted with a weight of error and delusion sufficient to appal the boldest hearts. The same paper which contains the remarks alluded to above, contains language of the severest character, applied to the Oxford Tractators, and their adherents. It is also true, as we know, that those who go from other denominations to that communion, are often the very ones to walk soonest into the very depths of that enormous slough of Oxford superstition. Why should we not be alarmed? Why should not the stability of their character, the soundness of their judgment, and the purity of their principles be doubted, and severely questioned? How can we help it? How can we fail to exclaim, Oh foolish men, who hath bewitched you that ye should not obey the truth?

"The Recorder should also remember that the Puritan communities cannot but regard the characteristic principles of that Church as necessarily leading to Puseyism. They consider the vice of this murky atmosphere as the natural result of their general system. Much, therefore, as we love and honor the great and good men, who in the best manner they can, defend the truth in that communion, and grieved as we are to say anything that may wound their feelings, we still must say that we regard a transition from the Presbyterian to the Episcopal Church, at a time like this, as a dark and gloomy indication."

The above is extracted from the New York Evangelist of the 3d inst. It is the organ of the "Puritan communities." It would seem from this, that the Recorder, and papers of like character, succeed but poorly in "conciliating dissenters." No doubt if the objections made to *Catholic truth* and *Apostolic order*, with which the pages of the Recorder, and such like papers abound, be valid, and the abuse of those who teach them, be justifiable, then, there ought to be "great sorrow and astonishment in reference to those who unite with the Episcopal Church," for "the Recorder should also remember that the Puritan communities cannot but regard *the characteristic principles* of that Church as necessarily leading to Puseyism. *They consider the vice of this murky atmosphere as the natural result of their general system.*"

The Recorder may say, "let not their precious balms break my head." Z.

THE CHURCHMAN.

SATURDAY, FEBRUARY 19, 1842.

WHO ARE THE CATHOLICS?

The rejoinder of the correspondent of the Catholic Herald to our second article on his performance, will be found on our first page. We give it merely that our readers may judge for themselves in what way our arguments are met. For our own part, we do not see that the writer makes any one point which we have not already anticipated and covered; and we should probably have let his piece pass without comment, but for the following passage:

> "There is some ambiguity about the words 'necessary to salvation,' which it is important to remove, in order still further to narrow the issue. St. Thomas of Aquin, who is a favorite with the *Churchman*, might grant him that these doctrines are not necessary to salvation in the same sense as the belief of the mysteries of the Trinity and Incarnation, which may be properly styled the foundations of Christian faith: but it is necessary to salvation to submit the human mind to God in all things, and consequently to embrace, with the assent of divine faith, all revealed truths duly proposed by those whom Christ appointed to teach, and by whose ministry he for ever teaches."

We should be rejoiced to see the issue narrowed, and we will cordially reciprocate every sincere desire, and co-operate in every honorable attempt, in favor of an approximation towards union. But we confess the "ambiguity" in the word *necessary* is not apparent to our minds. It is an absolute term, and admits of no degrees. It denotes a *causa sine qua non*, or a something which is indispensably requisite. We cannot say of *repentance* and *faith* that one is more necessary to salvation than the other; there is no *more* and *most* in the matter, since both are absolutely and indispensably requisite. So of the several articles of faith defined by the Catholic Church; a belief in all and every one of them is indispensably and absolutely necessary on the part of all competent persons to whom they are fairly proposed.

Our contemporary's words, when critically examined, may be made to take a different meaning. He may mean, not that the several articles are more or less necessary to be believed, but that they are all necessary to salvation in different ways; for instance, the article of the Trinity, to secure the true worship of God; that of the Incarnation, to secure our dependence on the eternal Son of God as the Redeemer of mankind; that of the resurrection, to quicken the hope of eternal life; that of our Lord's second coming, to prepare us for the dreadful judgment, &c. We cannot, however, impute this meaning to our contemporary, and that for three reasons: 1, it is nothing to the purpose; for the question is, what those articles are which the Catholic Church has defined as necessary to salvation, and not in what way or sense they are necessary: 2, it is extremely flat to say that the articles of the Catholic Church respecting our Lord's incarnation and resurrection secure salvation in a different sense from Rome's articles respecting images and relics; and 3, it would be very disparaging to our esteemed contemporary to ascribe to him any other meaning than that which his words naturally convey to every plain and unprejudiced reader.

He may "grant," he says, "that these doctrines [of Pius IV.'s Creed] are not necessary to salvatien *in the same sense* as the mysteries of the Trinity and Incarnation." But the question is, are they equally necessary? If they are, their necessity to salvation through the Redeemer, their necessity to the essence or being of the Church, and of each particular member, can be made apparent (equally with the necessity of the articles of the Apostles' Creed,) from the reason of the thing, from the testimony of Holy Scriptures, (the Church's rule of faith,) and the definition of the Catholic Church: if they are not equally necessary, then Rome upholds sinful terms of communion.

Does the Roman communion, then, hold the articles contained in the creed of Pope Pius to be equally necessary to salvation with the Articles of the Apostles' Creed? That she does, there can be no question; for the last clause in the creed of Pius IV. (which must be repeated by members of that communion in connexion with the Nicene Creed) is: "I, N. N., do at this present freely profess and sincerely hold this true Catholic faith, *without which no man can be saved;* and I promise, vow, and swear most constantly to retain and profess the same entire and inviolate, &c. * * * so help me God and the Holy Gospels!"

But hear again the writer in the Herald. The doctrines of Pope Pius's Creed, he grants, "are not necessary to salvation in the same sense as the belief of the mysteries of the Trinity and Incarnation, *which may be properly styled the foundations of Christian faith.*" Now we should be glad to know what authority the writer in the Herald has for saying that, in the judgment of his communion, the articles of the creed of Pius IV. are not *equally fundamental* with the Articles of the Apostles' or Nicene Creed? He means this, or he means nothing: and we ask, therefore, what authority he has for the concession? We answer for him, that he has no authority: the assertion is contrary to the whole theory and structure of his communion, to the constant teaching and practice of its divines, and one which he cannot make himself without contradicting it in the very breath with which he utters it.

Let him turn to the preamble of the Council of Trent where the Council declares the Nicene Creed to be "the ONLY foundation against which the gates of hell shall not prevail." What will he say then? That the creed of Pius IV. is another foundation, or the same foundation explained? If the former, then its fate is sealed, for "other foundation can no man lay," &c.; if the latter, how can he justify the obvious purport of his language? Can there be a fundamental and non-fundamental in the same foundation? an essential and non-essential in the same essence?

Our learned contemporary cannot be ignorant of the rationale by which the divines of his communion resolve the creed of Pius IV. into the Apostles' Creed, in order to prove an identity of foundation. Nor can he fail to remember the passage in Bellarmine which teaches him to classify and reduce all his differences with Protestants, all the doctrines about the supremacy and infallibility (which Bellarmine is too consistent to deny) of the Pope, all the doctrines about clerics and laics, monks and monasteries, nuns and nunneries, Gog and Antichrist, Scripture and tradition, the sacraments with their countless ramifications, invocation of saints and angels, images, relics, miracles, canonization, purgatory, indulgences, fastings, faith, works, grace, assurance, election, free-will, and in fine, all the imaginable subtleties and refinements, hyper-subtleties and hyper-refinements, which can at all come into dispute; he cannot have forgotten, we say, the passage in which Bellarmine teaches him to reduce them all under *two articles* of the Apostles' Creed, of which, as he alleges, all the modern heresies which have infested Germany, France, Switzerland, Bohemia, England, Scotland, &c., are infractions. Bishop Kenrick, we say, the learned author of the Theologia Dogmatica, (for as such "Consistency" *now*, at least, begs us to consider him,) cannot be ignorant of this rationale of his own divines; and since he writes as if utterly unconscious of it, and even speaks of believing many things "not contained" in the Nicene Creed, we are bound to suppose that he finds the classification of Bellarmine rather beyond his powers of deglutition. Still it is one which *must* be made, in order to prove an identity of essence, and so to justify modern Rome in putting her new creed on a level with that of the Apostles.

But the meaning of our contemporary, if he mean any thing to the purpose, is in contradiction not only to Trent and Bellarmine, but to his own words. He knows nothing, he tells us, which gives the Nicene Creed the inviolable sanctity which we ascribe to it, except its being declared by those whom God had commissioned to declare it. In plain words, he knows of no higher authority for its belief than the word of the present Church of Rome. Its obvious necessity to salvation, (its truth being assumed,) the scriptural warrant for its truth, the testimony of the Catholic Church in its favor, all go for nothing; and the sole ground for its reception is the word of the present Church of Rome. But if this be his sole ground of faith, how can he pretend that the confession of Rome to be the mistress of all Churches, the veneration of relics and the other matters of Pope Pius's Creed are not equally fundamental, equally essential, and equally necessary to salvation with an acknowledgment of the mysteries of the Trinity and Incarnation, and other matters of the Nicene Creed. For modern Rome puts them all in one category, and declares all these and all else which she ever has said or ever shall say, to be equally and without distinction parts of that essential faith, without which no man can be saved.

To whatever cause the seeming concession of the writer in the Herald may be attributed, we pronounce his declaration, in its obvious and only pertinent import, to be utterly unwarranted. He may think it to be true, or he may wish it to be true, OR for the sake of making a favorable demonstration for his communion, he may try to show it to be true: but nothing of the sort will avail. It is the very mark or characteristic of the Roman communion, not that she favors the invocation of saints and the veneration of relics, &c., &c., but that she makes all these articles to be equally fundamental with the articles of the Apostles' and Nicene Creed; declaring them all under one and the same penalty of eternal death; upholding them all as one and the same bond of unity and communion; binding alike all the subtle and multifarious definitions of Trent, and the sublime mysteries of the Trinity and the Incarnation on the consciences of her members with one and the same OATH by God and the Holy Gospels.

What, then, are we to make of this language of the writer in the Herald? Does he mean that the articles of Pope Pius' Creed are not equally fundamental with those of the Apostles' Creed, and that the belief of them is not equally necessary to salvation? He cannot mean this: for in such a case he would be recreant to his own communion, and stand before God and man convicted of perjury. Does he mean that although the articles of Pope Pius' Creed are equally fundamental and necessary with those of the Apostles' Creed, he may yet, by an ingenious and studied turn of language, put them in a different light and secure an assent to them from the weak and confiding under a different impression? He cannot mean this; for in such a case, however faithful to Rome, he would yet be tempting others to perjury, and so be recreant to the virtues of the man and the Christian.—What, then, does he mean? That we must leave for his own conscience to decide; regretting most deeply the painful necessity which is laid upon us of exposing the perils of the position to which an able, learned, and we doubt not honest, advocate of Rome is driven in support of her indefensible creed.

Ambiguity in the expression necessary to salvation! Where does the ambiguity lie? In the word *salvation?* Is the Romanist then driven to grovel in the mire of Socinianism, and to represent salvation, not as a delivery from eternal perdition and an admission to eternal blessedness, but as a sensible and experimental improvement of one's present moral and religious condition? In the word *necessary?* Take its explanation from the Creed of Pius IV., which obliges every member of the Roman communion to hold and affirm under oath, that its articles, equally with those of the Nicene Creed, are the faith *without which no man can be saved.* Is there any "ambiguity" here? No: there is no ambiguity in the creed of Rome, whatever there may be in the language of its smooth and subtle expounders. The doom of the false prophet is upon her: all her members, from the pope downward, are bound by oath to breathe anathemas, not on the enemies of the Catholic faith—for that we should commend them—but on those who, holding the Catholic faith, cannot admit the veneration of relics and such like matters to be equally fundamental, equally essential, and equally necessary to salvation, with the mysteries of the Trinity and the Incarnation. This is the position of Rome, and to this we must hold her; giving her no other alternative than a manful defence or an honest abandonment of her ground. Ambiguity in the expression necessary to salvation! Alas, that an ambassador of the Most High God should so trifle with a professed message from heaven!

We have said that *we* can admit no "ambiguity" in the word *necessary*, as applied to the terms of salvation. What allowance our merciful Judge may make for the unavoidable ignorance and error of those who fail to come to the knowledge of these terms, is another question, and one with which we are not at present concerned. But the terms themselves, when once defined, are to be proposed by the authorized ambassadors of God as absolutely and indispensably requisite; so that whoever receives and obeys them will be saved, and whoever rejects them will be damned. We have no more right to evade and explain away the necessity in regard to articles of faith, than in regard to the ten commandments. Our merciful Judge may make allowance for the infirmities and ignorance by which many are led to break the commandments; as we trust he will in the case of many who bow down to graven images in religious worship and offer the supreme adoration of *latria* to a *sacrament*, or an outward, visible and material sign of the grace conveyed by it; but this is not to deter us from holding up the ten commandments as absolutely necessary to salvation; or a law without obedience to which no man can be a member of the Church of Christ. The necessity of believing the faith and that of obeying the commandments of God, are alike imperative, alike inevitable; since both become, from the nature of the thing, and from the appointment of God, the condition of eternal life to all to whom they are fairly proposed, and that without which they will be obnoxious to eternal death. Our contemporary explains well the theory of the Church's anathema; it is because the Church is one, and out of it is no salvation, that she pronounces her awful anathema alike on those without who reject her faith, as on those seemingly within who profess a faith which is not formed or animated by charity. Strange then that he does not perceive the folly and presumption of any private Christian or any particular communion in seeking to fortify *their* definitions by anathemas which are designed to seal the faith of the Universal Church! Strange that when he finds himself constrained by his false position to propound the promises and threatenings of God by a standard which puts the mysteries of the Trinity and the Incarnation on a level with the veneration of saints and relics, declaring both to be equally and alike articles of that faith *without which no man can be saved*, he does not suspect the authority which sustains so capricious a standard, and fall back on the judgment of the Universal Church, (which God has promised shall never fail,) as the immutable rule or standard by which the ambassadors of God are authorized to promise everlasting happiness, or denounce everlasting misery, to the world! Strange that he does not perceive the insecurity and danger of a position in which a Catholic priest is driven to cast about for shifts and expedients to evade the duty which he, of all men, should most fearlessly and boldly discharge, of pronouncing an unshrinking and unqualified anathema on those who reject the faith of the Church of God! One such shift we have already exposed, and we now proceed to expose another which, equally with the former, would make a Cyprian and a Chrysostom cry shame on the degenerate race who claim to be their representatives and their issue.

We remarked in a former number that the faith of Christ, from the reason of the thing, and by the appointment of its author, must be proclaimed under anathema; and that Romanists, by feigning several articles to be of faith which are not of faith, are compelled "to curse those whom God hath not cursed." To this "Consistency" (in the article given in our last) replies: "We hope Laicus and Mr. Sibthorpe have pronounced no curses *on their former brethren*, although they doubtless anathematize *every error* which is opposed to the teaching of the Church of God." Anathematize the *errors* but not the *persons* who hold them; the *heresies*, but not the *heretics!* Now what would be thought of a jury and judge who, in rendering a verdict or pronouncing sentence in a court of justice, should say that they condemned the *crime* but not the *criminal?* In a country whose code of laws went far beyond the law of God, and awarded capital punishment for the most trivial offences, we might find occasion, in many instances, to commiserate the situation of judge and jury, and palliate an imbecility which could not be justified by the law. So with the Church of Rome; her creed visits the penalty of eternal death alike on those who reject the mysteries of the Trinity and the Incarnation, and on those who withhold veneration from images and relics; and the natural consequence is, that when her priests and laymen are required to act up to their creed, they shrink back with an amiable timidity, and are fain to flatter themselves that the dreadful anathemas which Almighty God commands them to pronounce on *persons* who deny the faith, are only meant to light upon *abstractions!* We commiserate their situation, and honor their tenderness; but really it is too much to be required also to admire their "consistency."

One would think from the remarks of "Consistency" on what he is pleased to term our admission in respect to the Council of Trent, that he regards us as destitute of principle. Suppose we admitted all the decisions of Trent instead of rejecting, as we most respectfully but firmly must reject, several of them; would that be a reason why we should elevate the articles of Pius IV.'s Creed to terms of communion, and proclaim them to be a part of the essential faith, when their title to this character can be justified neither by the reason of the thing, nor by the Holy Scriptures, nor by the voice of the Universal Church? Would that be a reason why we should pronounce anathema upon our brethren who equally with us bow to the judgment of the Universal Church, and protest only against the authority of the pope to impose a new creed which has never received its sanction? Is the writer blind to the fact that to uphold unauthorized terms of communion is to justify the numerous sectaries in their state of excision from the Church, and to become chargeable with the blood of their souls; or is it with his eyes open that he invites us to share with him this gratuitous and (especially in this country) most culpable responsibility? In Spain and Italy, where the lawful authority of the Church imposes such terms of communion, it may be a virtue not to resist them; but why should the American Church hesitate to make unity of communion coextensive with unity of faith? (We mean not *subjective* faith, which may be anything or everything that an individual or a sect may fancy, but *objective* faith, or that which the Church Universal has defined.) Or rather we would ask, since the American Church has taken this ground, has declared unity of communion to be coincident with unity of faith, and since she opens her arms to embrace all penitents who receive the faith of the Universal Church, why should not American Catholics sustain her in this attitude? Why seek to cover her with reproach and ridicule and tax her with *inconsistency*, for no better reason than that she refuses, in imitation of the maintainers of the Westminster confession and the Creed of Pius IV., to impose upon her members as terms of communion, articles which are *not* articles of faith, and the claim of which to be so considered rests only on *private judgment?*

The writer in the Herald thinks that the more correct statement of the issue would be, "Whether we can, without loss of salvation, reject a single truth which has been divinely revealed?" Under favor we reply, that this question proposes no issue whatever; since all will agree to the negative. But the question is, what *is* divinely revealed? The Catholic says, that in holding the several articles of the Nicene Creed with an *explicit* faith, and holding *implicitly* all that these articles contain, he assents to all that is divinely revealed. The Romanist is not content to stop here, but he proposes the Creed of Pius IV., and requires us to hold all *its* articles with an *explicit* faith, and to hold *implicitly* all that the practice of his communion may cover by these articles. Now we say, and our contemporary has not ventured to deny, that every article which is to be held with an explicit faith and as a term of communion, is necessary to salvation, and can be proved to be so from the reason of the thing, from Holy Scriptures, and from the definition of the Universal Church. The question then comes up on the articles of the Creed of Pius IV.; are they necessary to salvation? If so, prove them to be so from the reason of the thing, from Holy Scripture, and by the definition of the Universal Church.—If they cannot stand this ordeal, then they are either not divinely revealed, or the belief of them is sufficiently secured by their being contained *implicitly* in the assent which we yield to Holy Scripture and to the *explicit* faith of the Nicene Creed. It is in vain, therefore, to divert the controversy to any other issue; and especially so to propose for the issue a question to which no child would hesitate for an answer.

To give a direct answer to the queries which the writer in the Herald has proposed, would be only a repetition of what we have already said. We do not counsel our Roman brethren not to proclaim the faith of Christ under anathema, but we counsel them not to proclaim under anathema articles which are not the faith of Christ. We do not deny to any œcumenical council the right which we have recognized in that of Nice, to add to the simple formulary of the apostolic age, "expressions of the ancient faith;" but we cannot recognize any council as œcumenical which sanctions the addition to this simple formulary of articles which are *not* "expressions of the ancient faith." We agree with our "Oxford masters" (would that we had read their works sufficiently to deserve the honor of being counted their pupils!) that every plainer expression has been a monument of a battle fought and won; nor do we fear that they would blame us for saying that an *addition* which is not an *expression* of the faith, is a monument of a battle fought and lost. And as to the article of "One Holy Catholic and Apostolic Church," (not to avail ourselves of the doctrine of St. Thomas, who says that the article requires us to *believe* and not to *believe in* the Church, and that if the article be taken in the latter way it must be understood of belief in the Holy Spirit who sanctifies the Church,) we might, but for the incivility of the thing, retort the language of "Consistency." How can *he* reconcile this faith with the obstinate attachment to a creed which cannot be proved by Scripture nor by the voice of the Universal Church? How can *his* communion be one, or holy, or Catholic, or apostolic, in virtue of a creed not yet 300 years old, which makes doubtful and disputable, not to say erroneous, matters to be of the essence of the Church? Does not the writer see that whatever claims his communion may have to unity, to sanctity, to Catholicity, to apostolicity, are sustained, not by the confusion (which is peculiar to itself) of the superstructure with the foundation, but by that essential faith which it holds in common with the Universal Church? With all possible deference to his clear intellect, we must own ourselves unable to reconcile his profession of this article of the Nicene Creed with his avowed devotedness to a new creed, which he must feel to be an unauthorized bar to union, and an incubus on the Catholic faith. Still we can admit sincerity (although we are not peculiarly impressed with lectures on "consistency") where inconsistency is manifest; and we are far from supposing that the writer in the Herald is one of those who sacrifice their convictions of truth to the prejudices of education, to the love of sect, to the lust of aggrandizement, or to self-interest in any of its complicated forms.

P. S. As to the descent into hell, it is enough that the Church holds the article: whether to leave the use of it discretionary is a wise indulgence to unenlightened consciences, is a question irrelevant to the issue.

As to the Athanasian Creed, it is enough to refer the writer to St. Thomas of Aquin, who says (22^{ae} q. 1. 10. 3^{m}.) "that Athanasius did not compose his declaration of faith as a symbol, [or creed for the Church,] but rather, as is manifest from its language, as an exposition of a particular doctrine. But because his doctrine briefly contained the whole truth of faith, it was received by the pope's authority, and reckoned *quasi regula fidei, as if* it were a rule of faith." Now if we have the Nicene Creed, which is the supreme rule of faith propounded by the Catholic Church, why should we be reproached for the loss (for such we confess it to be) of a *quasi* rule of faith imposed by the authority of the pope?

A Pastoral Letter on Systematic Charity will be found on our last page. It is needless to commend to our readers anything which comes from a pen which has done so much to promote the prosperity of the Church at home and her reputation abroad.

Infant Baptism.—We have received from Dr. Shelton, of Buffalo, a book which was brought to his notice by Bishop Chase, as one that had been found eminently useful in proving the scriptural authority for infant baptism, and in combatting the scruples and objections of those who oppose the doctrine. On examination of the book, it has seemed to us abundantly to justify the encomiums which have been passed on it by Dr. Shelton and Bishop Chase; and considering it a treatise which would be eminently acceptable to the whole Church, (and we think equally so to our Presbyterian and Methodist brethren,) we have told Mr. Sparks, the publisher of The Churchman, that he might, in our opinion, safely undertake its republication. He has consented to do so. It is a remarkably clear, valuable, and convincing tract, and we hope that the publisher will be sustained in his undertaking. It will form an 18mo of about 150 pages, and will shortly be offered for sale; and we hope to see it in the hands of every Churchman.

The following is Dr. Shelton's preface:

"The following Treatise upon Infant Baptism came into my hands through the venerable Bishop Chase, of Illinois. He had met with it in some of his visitations over the vast country in which he is situated, and where he is doing so much good for the present and future. As far as I am informed, the pious and ingenious author may have long since gone to his rest, leaving no other monument to his genius and learning, than this small and unobtrusive book. But if he has done no more, (which it is impossible to believe,) he has deserved to be remembered with gratitude by thousands who must have had their minds enlightened by his calm, *clear*, and convincing reasonings. His book, which is without his name, will continue to be read with interest, and profit, long after the perishing trophies which the worldly mind collects, to perpetuate his deeds.

I commend the little Treatise to the attention of those who would see arranged in a short compass, all the essential arguments which substantiate the obligation to infant baptism, with the prayer that it may be as eminently useful as it is candidly, ingeniously, and charitably written.

William Shelton, D. D.,
Rector of St. Paul's Church, Buffalo, N. Y.

BOARDING AND DAY SCHOOL.

We have received a prospectus of "The Misses Edwards' Boarding and Day School, New Haven." The course of instruction seems to us well projected, and the terms moderate. The following opinion of Dr. Croswell is enough to secure our confidence in the qualifications of the teachers, and to justify us in commending the school to the patronage of the Church: and the special ground of his recommendation, viz., that the school is to be conducted by Church members, and on Church principles, is one of which our readers will heartily approve.

"While the Bishops, Clergy, and Laity of the Episcopal Church in the United States, appear to have been brought to the full conviction that it is their duty, as far as practicable, to provide for the education of the young on those Christian principles inculcated in their own standards, it seems manifestly proper that every person placed in a responsible situation in the Church, should adopt the best means in his power for making known, and bringing into notice, those institutions which are best calculated to promote this object. The writer, therefore, makes no apology for troubling you with the information contained in this letter.

"New Haven has long been favorably known as affording great facilities for education; and there is much to recommend it to the attention of parents and guardians. The schools for the education of young ladies are numerous; and it will probably be conceded by those who have had an opportunity of judging for themselves, that they are generally well conducted. But although it is undoubtedly claimed by most of them, that Christian principles are made the basis of their instruction, yet only a small portion of them are conducted by instructors devoted to the principles and interests of the Episcopal Church. Among the few of this class, the school which this letter is designed to recommend to the patronage of yourself and friends, is under the immediate and sole superintendence of three sisters—all intelligent and accomplished instructors, and enlightened and devoted communicants of the Protestant Episcopal Church. They have had long experience in teaching, and are well qualified to give to their pupils a finished education. Having been well acquainted with them from their childhood, and with the whole order and arrangement of their school since its establishment, the writer can assert with confidence, that he has never known an institution of a similar kind, where young females may receive better instruction or kinder treatment, or where their religious and moral improvement may be more assiduously cultivated. The building occupied by this school, is eligibly situated near the centre of the city—it is large and convenient, and the rooms and dormitories are pleasant and commodious, and so arranged as to afford separate apartments, well warmed and ventilated for the pupils.

The writer has no disposition or intention to underrate any of the female schools kept in New Haven; but it is undeniable, that in schools conducted by teachers who dissent from the principles, policy, and organization of the Episcopal Church, there is a natural tendency to exert an influence hostile to the interests of our communion. The effects of such influences have been witnessed with pain and regret; and to this cause may you chiefly impute the sending of this communication; the writer having no other interest in the matter, than an ardent desire to promote the welfare and prosperity of the Church in which it is his happiness to minister.

Your obedient servant,

Harry Croswell,
Rector of the Parish of Trinity Church,
New Haven, Connecticut.

The Bishop of this Diocese has received from the Churchwardens of St. Paul's Church, Whitehall, Washington county, the canonical notice of the election of the Rev. Maunsell Van Rensselaer to the Rectorship of the Parish.

Lectures to Candidates.—The omission, last Sunday evening, of Bishop Onderdonk's Lecture to Candidates for Orders, and Young Men expecting to become Candidates, was owing to a misunderstanding in consequence of which the Church was not prepared. He purposes delivering it *to-morrow evening*, 20th instant, in Christ Church. Service to commence at 7 o'clock.

Bishop Onderdonk requests that such Deacons of this Diocese as expect to apply for Priests' Orders during the ensuing season, will give him immediate notice thereof.

He also requests as early notice as may be of what Consecrations of Churches will be expected, and when it is supposed they will be ready.

Mormonism Exposed, is the title of a small pamphlet published at the office of the N. Y. Watchman, 126 Fulton st., intended to expose the wicked design and tendency of the professedly religious sect called Mormons, or Latter Day Saints. It consists chiefly of extracts from "The Book of Mormon," another more secret book, "The Doctrine of the Covenants," and a pamphlet published by order of the United States Senate, and containing the results of a judicial examination of the doctrines and purposes of the Mormons. From the testimonies thus adduced, the writer deems the conclusion abundantly sustained, that Mormonism is an organized system of ignorance, blasphemy, falsehood, theft, and murder; and that its leaders have formed, and are gradually maturing, a design to propagate it by the sword. The pamphlet is small and worth looking at; we annex a few (though not the strongest) of the writer's testimonies.

The writer computes their number at 40,000, says that they are reduced to military order and discipline, and are forming coalitions with our Western Indians; that Smith is the ostensible head, and Rigdon the master spirit, who has already proclaimed himself the Mahomet of the West.

"It must needs be that ye save all the money that ye can, and that ye gain all ye can in righteousness."—*Doc. and Cov. p.* 191.

"It is wisdom in me, that my servant Martin Harris should be an example unto the Church, *in laying his moneys before the bishop of the Church.* And also, this is a law unto *every man* that cometh unto this land, to receive an inheritance; and he shall do with his moneys according as the law directs."—*Ib. p.* 138.

"And let all the *moneys* which can be spared, *it mattereth not unto me whether it be little or much*, be sent up unto the land of Zion, unto those I have appointed to receive it."—*Ib. p.* 143.

"Behold, this is my will, obtaining *moneys* even as I have directed."—*Ib. p.* 143-4.

"He that sendeth up *treasures* unto the land of Zion, shall receive an inheritance in this world. And his work shall follow him. And also a reward in the world to come."—*Ib. p.* 144.

"It is meet that my servant, Joseph Smith, jun., should have a *house built* in which to live and translate. And, again, it is meet that my servant, Sidney Rigdon, should live *as seemeth him good*, inasmuch as he keepeth my commandments"—*Ib. p.* 189.

"Provide for him *food* and *raiment*, and *whatsoever* he needeth."—*Ib. p.* 126.

"And in temporal labor thou (Smith) shalt not have strength, for this is *not thy calling.*"—*Ib. p.* 112.

"Verily, I say unto you, (Joseph Smith, jr.,) the keys of the kingdom shall never be taken from you, while thou art in this world, neither in the world to come."—*Ib. p.* 114.

"And now, I say unto you, as pertaining to my *boarding house*, which I commanded you to build for the boarding of strangers; let it be built unto my name, and let my name be named upon it, and let my servant *Joseph* and *his house* have places therein from *generation to generation.* For this anointing have I put upon his head, that his blessing shall also be put upon the heads of *his posterity after him*, and as I said unto Abraham, concerning the kindreds of the earth, even so I say unto my servant Joseph, in thee, and in thy seed, shall the kindreds of the earth be blessed.

"Therefore, let my servant *Joseph, and his seed after him*, have place in that house from generation to generation for ever and ever, saith the Lord, and let the name of that house be called the Nauvoo House."

"Behold it is said in my laws, or forbidden to get in debt to thine enemies; *but, behold, it is not said*, at any time, that the *Lord* should not *take* when he pleases, and *pay as seemeth him good:* wherefore, *as ye are agents*, and *ye are on the Lord's errand*, and whatsoever ye do according to the will of the Lord is the Lord's business, and he *hath sent you to provide for his saints*," &c.—*Doc. and Cov. p.* 147.

"Reed Peck, a [Mormon] witness for the state, produced, sworn, and examined, deposeth and saith:—One day before the last expedition to Daviess, I heard Joseph Smith, jr., in a speech say, in reference to *stealing*, that in a *general way*, he did not approve of it; BUT, that on one occasion, our Saviour and his disciples STOLE corn in passing through the corn fields."—*Ib. p.* 18.

"Wherefore the land of Zion shall not be obtained, but by purchase or *by blood.*"—*Ib. p.* 143.

"For behold, verily I say unto you, the Lord willeth that the disciples and the *children of men* should open their hearts even to purchase this *whole region of country*, as soon as time will permit. Behold, here is wisdom, let them do this, lest they receive none inheritance, save it be the *shedding of blood.*"—*Ib. p.* 139.

The testimony of Burr Riggs:—

"Two or three days before the surrender of the Mormons to the militia at Far West, I heard Joseph Smith, Jr., say, that the SWORD was now unsheathed, and should not be again sheathed until he could go through the United States, and live in any county he pleased, peaceably."—*Cong. doc.* 189, *p.* 29.

"Wyatt Cravens, a [Mormon] witness for the state, produced, sworn, and examined, deposeth and saith:—

"In the last, or, in some public meeting, Joseph Smith, jr., said: if the people would let us alone, we would preach the gospel to them, in peace; but if they came on to molest us, we would ESTABLISH OUR RELIGION BY THE SWORD; and that *he would become to this generation a second* Mahomet."—*Ib. p.* 12.

"The general teachings of the presidency were, that the kingdom they were setting up, [☞] was a TEMPORAL as well as a *spiritual kingdom;* that it was the little stone spoken of by Daniel. *Until lately* the teachings of the Church appeared to be peaceable, and that the kingdom was to be set up peaceably; but lately, a different idea has been advanced,—that the time had come when this kingdom was to be set up by FORCIBLE means, if necessary. It was taught, that the time had come when the riches of the Gentiles [people of the United States and the world] were to be consecrated to the true Israel [Mormons.] This thing of TAKING PROPERTY, *was considered a fulfilment of the above prophecy.* The preachers who were sent out to preach their doctrines, were instructed to direct their converts to come up to Zion,—meaning this upper part of Missouri."—*Ib. p.* 21.

TO CORRESPONDENTS.

"Ossoriensis" and "D." in our next.

For the Churchman.

At a meeting of the Associate Alumni of the General Theological Seminary, resident in the city of New York and the vicinity, held on Friday, the 11th inst., upon occasion of the death of the Rev. Hobart M. Bartlett, the Rev. John M. Forbes was requested to preside, and the Rev. Edward N. Mead to act as Secretary.

The object of the meeting having been stated in an appropriate and impressive manner by the Chairman, it was ordered, that a committee be appointed to prepare resolutions suited to the occasion.

The Chair appointed the following gentlemen: Rev. Edward Y. Higbee, Rev. Benjamin I. Haight, Rev. Aldert Smedes.

The Committee reported the following resolutions, which were adopted:

Resolved, That in the death of the Rev. Hobart M. Bartlett, our association has been deprived of one of its most valued members—and that the memory which we cherish of our departed brother will ever present to us—the upright man—the pleasant and instructive companion and friend—the well-furnished scholar—the devoted, faithful and efficient minister of the Church of God; and that while we deeply deplore his early death, our grief is mingled with the joyful trust, that he has been taken from the field of labor and conflict to receive the commendation and the crown of a good soldier of Jesus Christ.

Resolved, That in the dispensation of Divine Providence, which has so suddenly taken away from us our deceased brother, we recognize the solemn admonition of our Master as addressed to us all—"Let your loins be girded about, and your lights burning, and ye yourselves like unto men who wait for their Lord."

Resolved, That we deeply sympathize with the afflicted family of our departed associate, praying that the hand which hath smitten may sustain them; and that this chastening, being grievous but for a time, may tend to their spiritual advancement, and their eternal good.

Resolved, That a copy of the proceedings of this meeting be sent to the family of the deceased—and to the Bishops of New York, New Jersey, and Virginia; that they be inserted in the journal of the Association, and published in the several periodicals of the Church.

On motion, *Resolved*, That a funeral sermon be preached on occasion of the death of the Rev. Hobart M. Bartlett, in St. Luke's Church, on some Sunday evening to be named by the preacher who may be appointed.

Resolved, That the Rev. Aldert Smedes be requested to perform this duty, should his health permit.

The meeting then adjourned.

John M. Forbes, *Chairman.*
Edward N. Mead, *Secretary.*

For the Churchman.

At a late meeting of the Board of Managers of the New York Protestant Episcopal City Mission Society, on receiving information that the late Thomas Otis, Esq., one of the Vice-Presidents of the Society, had left to it a legacy of Five Thousand Dollars, the Board adopted the following resolutions:

Resolved, That in receiving information of the legacy to this Society of the late Thomas Otis, Esq., one of its Vice-Presidents, and long a liberal contributor to its funds, this Board would express, and record on their minutes, their sense of gratitude to God for putting it into the heart of that excellent man thus to aid the important charity of which the Church has put them in charge; and their grateful estimation of the Christian kindness and liberality which, having characterized the life of the deceased, were illustrated by this and similar testamentary grants.

Resolved, That this Board do tender to the respected family of the deceased, their sincere Christian condolence on the bereavement which they have sustained by his death.

Resolved, That an attested copy of these resolutions be sent to the family of the deceased; and that the President of the Board be requested to send it.

Resolved, That the above resolutions be published in the Churchman.

W. Mulligan, *Assistant Secretary.*

For the Churchman.

THE CHURCH AT EVANSVILLE, INDIANA.

The subscriber, in behalf of the Rev. Mr. Lamon, missionary at the above station, would gratefully acknowledge the following donations towards the liquidation of the Church debt. From Mrs. Caspar Meier, $10; Mrs. Jacob Lorillard, $10; Mrs. Punnett, $5. Total, $25.

Henry M. Beare.

☞ Further contributions are respectfully solicited. They may be left at the Depository of the Epis. Sunday School Union, No. 28 Ann-st.

For the Churchman.

CHRIST CHURCH, MATAGORDA, TEXAS.

The subscriber, in behalf of the Rev. C. S. Ives, Missionary, Christ Church, Matagorda, Texas, acknowledges a contribution of $10 from two ladies of Christ Church, Philadelphia, towards the payment of the sum necessary to secure the Organ for said church, by the hands of Rev. Dr. Dorr.

Further contributions are solicited, and will be kindly acknowledged.

A letter from the missionary, dated Jan. 15, 1842, asks if some one of the Sunday Schools of our city, or some friends of children, will not add to the Library of his station a set of the Children's Magazine, as they cannot get this valuable publication in monthly numbers by mail,—it would also be desirable to add the late new publications of the Union, as a gift to the Sunday School of said station.

Contributions may be left with Mr. Daniel Dana, Jr., at the Depository, 28 Ann-st., or sent to

Wm. R. Wadsworth,
Feb. 16, 1842. No. 4 Jones' Lane, New York.

Missouri.—We have some time since noticed the meeting of the Annual Convention of this Diocese at St. Louis, on the 11th of November; when in consequence of the absence of Bishop Kemper, it was determined to hold an adjourned meeting on the 30th of December.

Pursuant to this resolution, the Convention assembled on that day in the same city.

Morning prayer was read by the Rev. Prof. Corbin, and a sermon on the Christian ministry was preached by the Rev. Prof. Caswell. After divine service the Convention was called to order by Bishop Kemper, who had been requested by the previous convention to take the Episcopal charge of the diocese, in conformity with the III Canon, sec. 2, of the General Convention of 1838.

The following gentlemen appeared and took their seats. Of the clergy, the Rev. H. Caswell, M. A., Professor of Theology in Kemper College; the Rev. A. D. Corbin, Professor of Languages in Kemper College; the Rev. W. Griswold, rector of St. John's Church, St. Louis; Rev. C. S. Hedges, chaplain of Jefferson Barracks; Rev. E. C. Hutchinson, President of Kemper College; the Rev. P. R. Minard, rector of St. Paul's (mission) Church, St. Louis; and the Rev. F. F. Peake, rector of Christ Church, St. Louis.

Of the laity, there were present, Messrs. Hoffman, Southwark, Sabine, Randolph, and Cunningham. Our informant proceeds to say, "Our excellent and much loved bishop then read his address, in which he proved, not by self-praise, but by *facts*, his zeal and self-devotion to the great cause in which he is engaged, and nobly sustained his well earned reputation, of a truly self-denying missionary bishop. May he long live as *ours* to bless us by his presence, to cheer us on by his devoted zeal in the glorious cause—the undivided interests of Christ and his Church. The reports of the clergy were then read, and ordered to be printed with the journal.

A resolution offered by the Rev. President Hutchinson, was unanimously adopted, tendering the thanks of the Convention to the patrons of Kemper College in England, for their generous contributions to the Library of that Institution. After the transaction of some other business of minor importance, the Convention adjourned *sine die*.

Our correspondent then proceeds: "Our little band then separated, determined to do all we can for the spread of Catholic truth in the west. But oh! how many discouragements we meet with! I speak not of myself, but I weep for my fellow-laborers who are dependent for their bread upon money scantily doled out to them by our 'Board of Missions' in New York. Many are obliged to labor in teaching school, in addition to preparing for the pulpit and parochial duty, to keep themselves and families from starving. Really it is enough to sicken and disgust one who stands here upon missionary ground, to see God's ministers contending as they are with papal heresy, dissent and Mormon fanaticism, and worldly depravity, so piteously supported, while thousands of dollars are sent abroad to adorn a Grecian palace, or in endeavoring to approach unapproachable China."

On the first Sunday after Epiphany, the bishop confirmed *twelve* persons in the temporary chapel of St. John's Chapel, St. Louis.—*Gospel Messenger*.

Diocese of Vermont.—On Wednesday, Jan. 26, the Rt. Rev. Bishop Hopkins visited the parish of St. Paul's Church, Wells, and consecrated the new church. Morning prayer was read by the Rev. J. T. Sabine, of Manchester, assisted by the Rev. L. McDonald, minister of the parish, who read the lessons. The sentence of consecration was read by the Rev. L. M. Purdy, of Hampton, N. Y. Sermon by the bishop, who also preached in the afternoon.

The next day, Bishop Hopkins visited St. John's Church, Poultney, which is connected with the parish of Hampton, N. Y. Three adults were baptized, and seven persons confirmed. The Church in Vermont, under its highly esteemed bishop, seems to be slowly, yet surely, increasing, and its prospects are encouraging.—*Gospel Messenger.*

Confirmation in Petersburg.—On Sunday, the 6th of February, this deeply interesting ceremony was administered by the Bishop of Virginia to 88 persons, in the Episcopal Church under the care of the Rev. Mr. Cobbs. Had not sickness and other circumstances prevented, this large number would have been increased to nearly one hundred.—*Southern Churchman.*

From the London Church Intelligencer.

To the Editor of the Morning Post.

Sir,—The Morning Herald, and other papers, in commenting on my letter addressed to *The Standard*, speak of my singular notion of "the theological opinions of the respective candidates for the Chair of Poetry being made irrelevant." However strange this notion may seem, I nevertheless adhere to it, unless it can be made clear that either of the candidates stand convicted of conduct or acts, ministerial or otherwise, unbecoming an ordained clergyman of the Established Church; but I may well ask "reus quis?" "testis ubi?" has Mr. Williams undergone, or is he now laying under any sentence from his diocesan? Is he or has he ever been suspended from his ecclesiastical functions, censured or admonished? If not, why is the vote of any member of Convocation on this approaching contest to be considered as at once and finally to mask his theological views? To whom the blame of stirring up this ill-timed breeze is to be imputed, it is not now my purpose to inquire; but I do sincerely and deeply deplore its probable, nay, too obvious consequences. I assert my right to vote for whichever candidate I may consider best qualified for the duties of a special Professorship, and protest against the justice of any one ascribing to me in consequence any declared opinion for or against this or that theological tenet. I see not why I should enter on the present occasion into abstruse matters, upon which abler and better men than myself may, and perhaps must, conscientiously differ.

I am no advocate for Popery—I abhor its mummeries—I detest its principles; but it is not at the present time the monster of my apprehensions. An evil of a very opposite, yet not less dangerous kind, is making rapid strides; I mean Puritanism. And let us well beware whether, in seeking to escape an imaginary Scylla, we are not falling into a real Charybdis. In our zeal to avoid Popery, let us not lapse into Calvinism. Dr. Pusey is designated—why, I know not—as the leader of a party in the Church. Are there no other parties, no other real or would-be leaders within its pale? I fear, alas! there are too many; and little can such things conduce to the progress of sober-minded truth, of rational, yet sound religion.

I am no disciple of the school of Dr. Pusey, or any one else. I view the Church of my forefathers with filial reverence; I admire her sublime and beautiful liturgy; I seek to act up to her pure and admirable doctrines. These are my principles, consistent, I hope and believe, with sound Protestantism, that just and happy medium between the firebrands of Popery on one side, the intolerance and want of charity of Puritanism on the other. Still, however, I am at a loss to comprehend the seasonable cause for the untoward controversy now afloat, and with heartfelt regret reflect upon its effects as regards the best interests of my university. Would that the competition for the office of Poetry Professor had assumed a more generous, and, may I be pardoned the expression, a high-minded character; would that we had restricted our consideration to its intrinsic merits, while as respects the solemn questions to which it has unfortunately given rise; would that we had for the moment put them aside, confidently exclaiming, *Magna est Veritas et prevalebit!*

I have the honor to be, Sir,
Your obedient servant,
Dungannon, M. A. of Ch. Ch.
Brynkinalt, Chirk, Denbighshire, Dec. 6, 1841.

To the Editor of the Morning Post.
Brynkinalt, Chirk, North Wales, Dec. 10.

Sir,—The Standard of yesterday has an article replete with indignation at my *coarse* reflections on the Roman Catholic religion. The expressions *abhor* and *detest*, so offensive to the editor, I in no shape retract.

I detest the principles of that religion which ascribes infallibility to a human ruler; I detest the principles of that religion which acquiesces in the assumed power of its priesthood to absolve from sin, and to release its members from the awfully-solemn obligation of an oath, thus rendering them the indirect approvers of crime, the but too direct agents of perjury; I abhor those mummeries which relate to the worship and adoration of aught save the great God and Father of all and our crucified Saviour and Redeemer.

So much for my *coarse* reflections on the professed religion of those parts of the civilized world.

Let me now turn to the puritanical party whom *The Standard* challenges me to point out. "*In necessariis unitas*" will ever be my motto. I speak not of the open and avowed dissenter, but of an enemy within the pale; I do look with dread and sorrow to the course adopted, and the doctrines promulgated by a certain party in our own Church: they may put on its garb, they may perform and go through its outward ceremonies, they may, and do, eat its bread, while the doctrine too frequently maintained in their pulpits may prove them fit to become members of a Presbyterian synod, but are, as I humbly conceive, at variance with the tenets and discipline of the Reformed Protestant and Episcopal Church of this land, and as dangerous in their extreme to the moral good of society as can be the result of the worst errors of Popery.

I need scarcely add, that I allude to the self-styled evangelical party—a title in the assumption of which it is questionable whether arrogance or folly most prevails, while in the very heart of our Church they have sown the seeds of a schism, time, I fear, will never eradicate. They are equal, as regards danger to the Established Church, to the dissenters—they are their inferiors in candor and honesty; and when I see them as a body arrayed in opposition to the pretensions of Mr. Williams, I have a right to ask, whether the struggle may not be to give to that party a signal triumph, and thereby establish for them a stronghold in Protestant, orthodox, and Episcopal Oxford—in that hallowed seat of learning in which we are now raising the monument of martyrs to a great and holy cause? If such, as I have too much reason to imagine, be the case, then do I say is the moment arrived for every sound Churchman to throw himself into the breach, and stem the tide of an extreme not less pernicious to the sound interests of religion, not less dangerous to the well-being of the community, than popery in its most baneful form.

Upon these principles I take my stand. I will discharge my duty honestly, and without reserve. It may be my misfortune to differ from many whose friendship I value, whose motives I respect; but I shall at least have the satisfaction of feeling that, if my judgment should prove erroneous, my intentions were upright and sincere.

"Stet fortuna domûs, esto perpetua."

I have the honor to be, Sir,
Your obedient servant,
Dungannon, M. A., of Ch. Ch.

A pair of very curious and beautiful Candlesticks are about to be presented, by a gentleman of Leeds, to the Right Rev. George Augustus, first Bishop of New Zealand. These candlesticks were made out of the relics of the tabernacle work in the choir of York Minster, and presented to the late John Holmes, Esq., F. S. A., of Retford, and purchased after his death by the present donor. The following inscription is engraved on them:—"These candlesticks, formed out of the relics of the tabernacle work in the choir of York Minster, (burnt by a fanatic on the 2d February, 1829,) upon the exact model of the ancient silver gilt Candlesticks stationary upon the altar, (given in early times by the Lord Beaumont,) were directed to be made for me, and were kindly presented, in September, 1829, by the Rev. John Eyre, M. A., Archdeacon of Nottingham, and one of the Canons Residentiary of York Cathedral.

Newfoundland.—*The Bishop.*—Since the appointment of Dr. Aubrey Spencer to the see of Newfoundland, the religious and social condition of that island has improved in a remarkable degree,—perfect order now reigning in this "Church in the wilderness," which, when his lordship arrived, was a chaos of dissension and misrule. To give some idea of the Bishop's labors during the last summer, we may state that, in the course of his lordship's visitations, he travelled by land and by water 1118 miles, visited 25 stations, confirmed 1136 persons, consecrated 6 churches; originated or assisted in building 21 new churches, ordained 2 priests and 8 deacons, and founded or restored more than 20 day schools or Sunday schools. It must be borne in mind that these journeyings were not performed in an island where the facilities of travelling exist, for Newfoundland possesses neither steamboats, nor railways, nor even macadamised roads, but were undertaken under all the disadvantages peculiar to a country which, for all purposes of internal communication, may still be considered a *new* one.

PEWS IN CHURCHES.

"It was the commercial and manufacturing prosperity of the nation which led to the assembly of great masses of population in particular towns and districts of the country, where the numbers have since increased with incalculable rapidity; and this increase has not only outstripped all the means possessed by the establishment for the spiritual instruction of the people, but has left very large numbers utterly beyond the reach of its ministrations. A serious aggravation of this evil has been the distribution of seats in almost all our old churches into the enclosures called pews, and a misapprehension or abuse of our ecclesiastical laws, which has appropriated each pew to a particular house and family, whereby individuals have been believed to obtain a kind of prescriptive right, so as to reckon the pew part of the freehold of their dwelling. In towns, the effect of this system has been to confine most of the eligible seats in each parish church to the families of the opulent or their domestics. A few of the numerous poor still hold their station in the aisles; but the great body of the middle classes have found themselves virtually excluded from the Church of their fathers."—*Bishop of Gloucester's Recent Charge.*

From the London Church Intelligencer.

NORWICH.

The Chartists at a Consecration.—A large body of the Norwich Chartists attended a consecration at the church at Catton, on Tuesday, Nov. 23, and, being prevented from filling the church with their party, they set themselves to impede the entrance of others. All the city and river police were on the spot, and they were told to use their truncheons, if necessary. The popular and liberal Bishop of Norwich was received with yells and execrations, and was only able to advance in safety from personal attack through a complete enclosure, formed by the police. During the consecration, the Chartist band played; their banners, inscribed "More pigs and less parsons," waved, and their violence was so great that four were taken into custody, three of whom were rescued, and then nine others were taken; three more were afterwards secured; four or five of the police were seriously wounded.

The prisoners were examined on Wednesday, and fined £5 a-piece, being in default committed to hard labor for one month. Hewett, the leader of the band, was bound over in £50, and two sureties, to appear at the sessions.

A marble statue of the late venerable Bishop Bathurst, by the far-famed hand of Chantrey, has just been erected in the Cathedral. The figure of the Bishop, which is of the purest Carrara marble, somewhat exceeds the natural size, and is represented in a sitting posture, and in the full Episcopal costume.

The inscription, which is expressed in chaste and elegant Latin, is from the pen of the Rev. F. Howes, the Chaplain of the deceased Bishop. The following is a translation of it:—

"To the Memory of the Right Reverend Father in God, Henry Bathurst, Doctor in Civil Law, who, while for more than 30 years he presided over this Diocese, by his frankness and purity of heart, gentleness of manners, and pleasantness of conversation, attached to himself the good will of all: his friends, in testimony of their regret for one so much beloved, have caused this effigy to be erected. He died 5 Ap., A. D., 1837, in the 93d year of his age."

The expense of the monument has been defrayed from a subscription by the numerous friends of the deceased. In the list of subscribers are the names of the Earl of Leicester, the Dukes of Norfolk and Grafton, Earl Grey, Viscount Melbourne, Lord Wodehouse, Lord Bayning, Lord Holland, the Dowager Lady Suffield, the Bishop, Dean, and Canons of Norwich.

MARRIED,

In Hartford, on the 26th ult., Rev. Benjamin Watson, of Philadelphia, to Miss Lucy A. Willard.

DIED,

On Tuesday morning, 15th inst., Isabella, wife of Charles Tomes, and daughter of David Hadden.

In Marietta, Ohio, on the 24th of January, Mrs. Rowena Spencer Nye, wife of Arius Nye, Esq., aged 45 years.

CALENDAR.

FEBRUARY.

20. Second Sunday in Lent.
24. St Matthias the Apostle.
27. Third Sunday in Lent.

MARCH.

6. Fourth Sunday in Lent.
13. Fifth Sunday in Lent.
20. Sunday next before Easter.
21. Monday before Easter,
22. Tuesday before Easter.
23. Wednesday before Easter.
24. Thursday before Easter.
25. Good Friday, and Annunciation of the Blessed Virgin Mary.
26. Easter-Even.
27. Easter-Day.
28. Monday in Easter-Week.
29. Tuesday in Easter-Week.

(21–25: Passion Week.)

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

City of Brooklyn. First Sunday in Lent, February 13, confirmed 14 in the Chapel of Christ Church.

BISHOP ONDERDONK'S APPOINTMENTS
FOR THE ANNUAL CONFIRMATIONS IN THE CITIES OF NEW YORK AND BROOKLYN.

Second Sunday in Lent, February 20, Christ Church, *New York.*

Third Sunday in Lent, February 27, St. George's Church.

Fourth Sunday in Lent, March 6, French Church du St. Esprit.

Fifth Sunday in Lent, March 13, Zion Church.

Sunday next before Easter, March 20, St. John's Church, *Brooklyn.*

First Sunday after Easter, April 3, St. Philip's Church, *New York.*

Third Sunday after Easter, April 17, St. Luke's Church.

Fourth Sunday after Easter, April 24, St. Mary's Church, *Brooklyn.*

NOTICES.

☞ All Saints' Church will be opened for divine service on Sunday Evenings, during the season of Lent, at half past seven o'clock.

New York, Feb. 19th, 1842.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

A stated meeting of the Board of Managers of this Society, will be held on Monday evening, 21st inst., at half past 7 o'clock, in the basement of St. Bartholomew's Church.

Geo. H. Bell, Rec. Sec'y.
New York, Feb. 19th, 1842.

ON LAY BAPTISM.

RECENTLY published in one neat volume, 12mo., An Outline of the Argument against the Validity of Lay Baptism. By the Rev. John D. Ogilby, Professor of Ecclesiastical History in the General Theological Seminary of the Protestant Episcopal Church. "One Lord, one Faith, one Baptism."

D. APPLETON & CO., Publishers,
Feb. 19. 200 Broadway.

Clergy of the Protestant Episcopal Church, residing in the cities of New York and Brooklyn, with their respective residences.

Onderdonk, D D, Right Rev Benjamin T, 106 Franklin.
Anthon, D D, Rev Henry, Second Avenue, corner of 10th street.
Balch, Rev. Lewis P. W., 50 Great Jones.
Berrian, D D, Rev William, 50 Varick.
Carder, Rev. J. Dixon, 691 Broadway.
Cooke, Rev James W., 46 Cliff.
Eastburn, D D, Rev Manton, 10th street, near Fifth Avenue, rear of the church.
Embury, Rev Edmond, 325 Greenwich street.
Evans, Rev. Benjamin, 360 Broome.
Forbes, Rev John M., 371 Hudson.
Frazer, Rev Alexander, 50 East Broadway.
Frazer, Rev. Donald, 24th street, near 8th Avenue.
Hackley, Rev. C. W., 328 Ninth-street.
Haight, Rev Benjamin I., 3 Rutgers Place.
Hawks, D D, Rev Francis L, Flushing, L. I.
Higbee, Rev Edward Y., 159 Chambers.
Huddart, Rev. R. Townsend, 170 Bleecker.
Jones, Rev Charles, Twenty-first street, between 2d and 3d Avenues.
Jones, Rev Lot, 192 Allen.
Lyell, D D, Rev Thomas, 77 Anthony.
McVickar, D D, Rev John, 8 College Green.
Mead, Rev. Edward N. 103 Amity street.
Milnor, D D, Rev James, 82 Beekman.
Morris, Rev William, 76 Varick.
Ogilby, Rev. John D., Theological Seminary, Chelsea Square, Twentieth street.
Pardee, Rev. Isaac 453 Houston.
Peck, Rev Isaac, 77 Anthony.
Peers, Rev Benjamin O., 28 Ann, or 150 Monroe.
Pound, Rev. Jesse, 26 Vandam.
Price, Rev Joseph Henry, 24 Bayard.
Pyne, Rev. Smith, Eleventh street, near Fifth Avenue.
Richmond, Rev William, 13 Murray.
Seabury, D D, Rev Samuel, 365 Hudson.
Shimeall, Rev R. C., 47 Amos-street.
Smedes, Rev. Aldert, 168 Duane.
Smith, D. D. Rev Hugh, 206 Twentieth, next to St Peter's Church.
Taylor, D. D., Rev Thomas H, 1 Rector.
Traver, Rev. Albert D. 209 East Broadway.
Turner, D D, Rev Samuel H, Theological Seminary, Chelsea Square, Twentieth.
Vaughan, D. D., Rev. John A., 55 Morton.
Verren, Rev Antoine, 99 Franklin.
Wainwright, D D., Rev Jonathan M., 10 Hubert.
Wilson, D D, Rev Bird, Theological Seminary, Chelsea Square, Twentieth.

Brooklyn.

Blake, D D., Rev John L., Court near Butler.
Carter, Rev. Lawson, Smith st., corner of Livingston.
Cutler, D D., Rev Benjamin C., 1 Sands street.
Goddard, Rev. Kingston, Jeroleman street, opposite Sidney Place.
Henry, D. D., Rev. Caleb S., cor. Willoughby and Jay.
Hunter, Rev Joseph, Classon Avenue.
Johnson, Rev. D. V. M., Clinton Avenue.
Johnson, Rev Evan M, corner of Pearl and Johnson.
Lewis, Rev. William H., 219 Washington street.
Messenger, Rev John F., Butler, 3 doors from Smith.
Page, Rev. William P., Warren street, near Court st
Patterson, Rev. Stephen, 281 Adam street.
Stone, D. D., Rev. John S., Court st., op. Warren.

Williamsburgh,

Caleb Clapp, No. 4 Cottage Place.
Samuel M. Haskins, No. 4 Cottage Place.

Jersey City, N. J.

Barry, D. D., Rev. Edmund D., Essex-street.

ACKNOWLEDGMENTS.

MISSIONARY AT LARGE.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

From a friend, a bundle of clothing; by the hands of Swords, Stanford & Co—from "cash," $5.

Further donations are much needed, and may be left at 28 Ann street; Mr. Sparks, office of the Churchman, 111 Nassau street, up stairs; Swords, Stanford & Co, 152 Broadway; or at the residence of the subscriber,

Benj. Evans,
Missionary at Large, 360 Broome-St.
New York, February 16, 1842.

MISSION CHURCH OF THE HOLY EVANGELISTS.

The subscriber gratefully acknowledges the receipt of the following sums for the poor:

From a lady, $2, and from Isreal Russell, Esq, $10—both by T N Stanford, Esq.

Further donations are much needed and will be thankfully received, if left with Swords, Stanford & Co., 152 Broadway; at the Depository, 28 Ann street; Mr Sparks, 111 Nassau street, up stairs; or at the residence of the Missionary,

Jesse Pound,
26 Vandam street
February 16, 1842.

MISSION CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donation for the benefit of the poor:

By Swords, Stanford & Co—from Wm Bard, Esq, $5.

Donations are respectfully solicited. They may be left with Swords, Stanford & Co, 152 Broadway; at the Union Depository, 28 Ann street; at the office of the Churchman, 111 Nassau street; or at the residence of the Missionary, Lot Jones, 192 Allen-st.

February 16, 1842.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums—

From Mr Geo Coggill, annual, $2. Mrs A F Satterthwaite, annual, $2. Miss Hosack, annual, $2. Miss E Hosack, annual, $2. Total amount, $8.

List of contributors in the Diocese of Western New York, the whole amount of which was acknowledged in the Churchman of last week.

Contributors.—St John's ch, Mount Morris, $3; congregation, Niagara Falls, $1 50; Wm C Pierrepont, Esq, Pierrepont Manor, $10; Grace ch, Waterville, $2 50; St Stephen's ch, Olean, $2 69; Grace ch, Lockport, $3; St Paul's ch, Paris Hill, $5; St Paul's ch, Oxford, $6 88; Zion ch, Greene, $1 50; St Michael's ch, Geneseo, $5; St Mark's ch, Hunt's Hollow, $5; Zion ch, Avon, $2; Trinity ch, Utica, $15 30; St Peter's ch, Bainbridge, for distribution in this diocese, $4. Total amount, $67 37.

Donations and subscriptions thankfully received by

Thomas Browning, Treasurer,
Thomas C. Butler, Agent,
At the Depository, 28 Ann-street.
New York, February 16, 1842.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

Offerings of St Stephen's ch, Providence, Rev Henry Waterman, $10. From "E S," donation, $2. George Coggill, annual, $1. Mrs A F Satterthwaite, $1. Total amount, $14.

List of contributors in the Diocese of Western New York, the whole amount of which was acknowledged in the Churchman of last week.

Contributors.—Trinity ch, Utica, $14 72; Zion ch, Pierrepont Manor, $10; Wm C Pierrepont, do, $10; Grace ch, Lockport, $3; St Paul's ch, Waterloo, $5; Christ ch, Manlius, $4; Zion ch, Greene, $1 50; St Peter's ch, Bainbridge, (2,)* $7 79; St Michael's ch, Geneseo, $2; Grace ch, Lyons, $4; St Mark's ch, Hunt's Hollow, $3. Total amount, $65 01.

* $3 79 of this for distribution in this diocese.

Donations and subscriptions thankfully received by

Thomas Browning, Treasurer,
Thomas C. Butler, Agent,
At the Depository, 28 Ann street.

☞ Roman Fallacies and Catholic Truths, a Tract just published by the P. E. Tract Society, at their Depository, 28 Ann street.

New York, February 16, 1842.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The Treasurer gratefully acknowledges the receipt of the following donations to the funds of the Society.

From Christ ch, Manlius, $4. Zion ch, Pierrepont Manor, $5. Total amount, $9.

☞ This sum was acknowledged in the last week's Churchman, as received from Charles Seymour, Esq, treasurer of the Western Diocese.

John W. Mitchell,
Treasurer of General P. E. S. S. U.
February 16, 1842.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 9th inst., has received the following contributions, viz.

From Zion ch, Newport, R I, for the church at Bangor, Maine, by the hands of the Rev John West, $50; St Paul's ch, Erie, Pa, half of a donation from Lieut Simpson, of the U S A, and his lady, per Rev H Tulledge, rector, $10; St Peter's ch, Hobart, N.Y, per Rev A H Cornish, rector, $5; St Paul's ch, Pawtucket, R I, being the semi-annual contribution of the Parish, to be appropriated to the church at Bangor, Maine, one half, $18; St Paul's ch, Norfolk, Va, per Rev Benj Miller, rector, received through C N S Rowland, Esq, $37 50; through James Howard, Esq, receiving agent in Baltimore, from family mite box, Baltimore, $18 50; a little boy's do, $3 25 Sunday school of All Saints' Parish, Frederick, Va, per Rev J Peterkin, rector, $5—from other sources, $15; St Peter's ch, Baltimore, for the church at Evansville, Indiana, $25; from the same, for the church at [illegible], Michigan, $50; G W [illegible], of St Peter's ch, Baltimore, for the same, $12; received through D Ravenel, Esq, receiving agent, Charleston, S C, from Rev Charles P Elliot, Trinity ch, Society Hill, S C, his own contribution for 1842, $20; Mrs S Gallevant's, do, $9; Major Dewitt's, do, $3; Rev T J Young, of St John's ch, St John's Island, S C, from Mrs P W J, $20; offerings of St Philip's ch, Charleston, S C, per Bishop Gadsden, $155; additional contribution, from the same, $55; from Rev P Trapier, rector, church offerings of St Michael's ch, Charleston, $56 50; Marriage fee of a rector, $25. From St Luke's ch, Rochester, Western New York, per Rev Dr Whitehouse, rector, $100; a member of Grace ch, Rochester, by the same hands, $3; Christ ch parish, Lancaster, Va, per Rev Wm Bryant, rector, $27 50; Miss Sarah Emma Norgram, Lexington, Va, by the same hands, $2 50; from the Rt Rev Dr Kemper, for the church at Evansville, Indiana, $10. Total amount, $725.

Thomas N. Stanford, Treasurer,
152 Broadway.
New York, February 16, 1842.

FOREIGN MISSIONS.

The treasurer acknowledges the receipt of the following sums since last report:

From Rev Wm H Barnwell, rector, St Peter's church, Charleston, S C, from St Peter's Working Society, for support of two Greek girls at Mrs Hill's school, 1st annual payment, $80; do, for Africa, $50; do, for Texas, $50—$180. From H Trescott, Esq, receiving agent—from S S Tyler, by F W Faber, $10; Rev T C Dupont, from St Stephen's chapel, $4 25; Rev P Trapier, from St Michael's ch, $18; do, for Texas, $1; Rev Thomas Young, for R L R, St John's, $20; do, for E T J, $10; Rt Rev C E Gadsden, St Philip's ch, for Mardin $5; Greece, 4; Africa, $40; Texas, $42—$154 25. From E A Newton, Esq, Pittsfield, Mass, through Phineas Capen, Esq, Treasurer of the Massachusetts Board of Missions, annual subscription, $250. Through James Howard, Esq, R A, Baltimore, for Constantinople Mission, $100; from Chester parish, for Africa, $7 35; proceeds of embroidered basket, from Miss Swearingen, Frederick, Md, for Africa, $3; from a little girl, part of proceeds of her own labor, for Greece, $2; family mite box, for education of a boy at Cape Palmas, 1st of 3 years' payment $20—132 35 Semi annual contribution of St Paul's ch, Pawtucket, R I, per E S Wilber, Esq, treasurer, one half, $18. From St Paul's ch, Erie, Penn, half a donation from Lieut Simpson, U S A, and his lady, per Rev H Tullidge, $10. From Rock Creek Parish, D C, per Rev W H Harris, one half, from Mrs Willberger, $3 25; Master Thomas Hewett, $0 10; Missionary box, $1 65—$5—less one half, postage and discount, $0 69—$4 31. From St Luke's ch, Rochester, per Rev H J Whitehouse, D D, for Greece, $5; China, $5; support of Sophia Rochester, at African Mission, $20; for Africa, $10; Foreign Missions generally, $60—$100. Monthly offerings of St Peter's ch, Peekskill, for Africa, $12 75. Total, $861 66.

N. B. $52 04 acknowledged 8th inst, as received from the Diocese of Western New York, per T C Butler, Esq, to be entered as follows, viz:

From St Paul's ch, Syracuse, $5; Emmanuel ch, Norwich, for Rev C S Ives, Texas, $3; Trinity ch, Geneva, $30; Christ ch, Manlius, $9; Christ ch, Sacket's Harbor, $3 79; St Paul's ch, Richmond, for Africa, $1; St Peter's ch, Bainbridge, $0 25—$52 04.

The Treasurer, at the request of the Rev B Eaton, of Galveston, also acknowledges the receipt of the following donations in behalf of the church at that place, viz:

From St James' ch, Wilmington, N C, by the hands of the Rev Mr Drane, $47 08; offerings of St Philip's ch, Charleston, S C, on Sunday, 4th November, by hands of Rev Mr Campbell, $123; offerings of St Peter's ch, Charleston, S C, per Rev Mr Barnwell, $61 99; a member of St Peter's congregation, $10; do, $5; Rev Mr Bragge, Christ ch, Macon, Ga, $10; Rev Dr Wyatt, St Paul's ch, Baltimore, $40; Rev Paul Trapier, St Michael's ch, Charleston, S C, $85.

P. S. The treasurer has just received from the treasurer of the diocese of Western New York, the following statement of the sources of the contribution of $456 54, acknowledged last week, viz:

From Grace ch, Utica, $17 38; a member of St Paul's ch, Syracuse, $10; St Paul's ch, Syracuse, $18 05; St Paul's, Lewiston, $1 25; Grace ch, Waterville, $1 77; St Luke's, Brockport, $3; Grace ch, Lockport, $8; Trinity ch, Geneva, $103; Trinity ch, Fayetteville, $12; Christ ch, Manlius, $9; St John's ch, Mount Morris, $29; Christ ch, Sacket's Harbor, $7; Trinity ch, Utica, $22 98; St Paul's ch, Richmond, $1; Christ ch, Guilford, $2; St John's ch, Canandaigua, $9 57; St James' ch, Skaneateles, $5; St Thomas' ch, Hamilton, $3; St Peter's ch, Auburn, $21 65; St Peter's ch, Westfield, (for Michigan,) $4; St Mark's ch, Hunt's Hollow, $4; Zion ch, Pierrepont Manor $11 26; St Paul's ch, Owego, $3 65; St Paul's ch, Oxford, $10; Zion ch, Rome, $6 65; Zion ch, Greene, $9; St Andrew's ch, New Berlin, $10; St Luke's ch, West Granby, $2 50; St Mark's ch, Le Roy, $15; St John's ch, Catharine, $2; St Paul's ch, Waterloo, $5 18; Zion ch, Avon, $5; St John's ch, Ellicottville, $3; Trinity ch, Buffalo, $21 37; St John's ch, Medina, $2; St Mark's ch, Penn Yan, $7; St Paul's ch, Angelica, $4; Calvary ch, Homer, $3; St Stephen's ch, New Hartford, $5; St Peter's ch, Bainbridge, $5; Zion ch, Fulton, $2; St Matthew's ch, Moravia, $2; Trinity ch, Centrefield, $3 16; Zion ch, East Bloomfield, $2 64; Christ church, Oswego, $14 48; Trinity parish, Elmira, 9. Total, $456 54.

J. Smyth Rogers, Treasurer.
New York, Feb. 16, 1842.

CHURCH DEPOSITORY,
No. 28 Ann-Street.

Letters have been received at the Depository of the General P. E. S. S. Union, during the week ending Feb. 17, from the following persons, viz.

From W C Coart, Mobile, Ala; Charles Stimpson, Boston; Rev W H Walter, Schenectady, with remit; Wm Atwill, Norwalk, Con; H Seymour, Plymouth, N H, with remit; D Brunner, Baltimore; E A Baldwin, Baldwinsville, with remit; Rev P T Babbit, Hudson, with remit.

Packages have been forwarded during the same period as follows:

To C Foote, Bridgeport, Con, per steamer Nimrod; Belknap & Hamersley, Hartford, per steamer Belle; A E Miller, Charleston, S C, per brig Edward; Rev P L Jaques, Hope, N J, care W C Dusenbury, Merchants' Hotel.

A TREATISE ON INFANT BAPTISM.

IN press and will shortly be published by J. A. Sparks, at this office, A Treatise on Infant Baptism, by an unknown author. This work is highly commended by the venerable and Rt. Rev. Bishop Chase, and the Rev. Drs. Seabury and Shelton, who have examined it.

⁂ See editorial notice, and preface by Dr. Shelton.
Feb. 19, 1842.

BISHOP SAUNDERSON'S SERMONS.

JUST received, a fresh supply at a reduced price, Sermons by the Rt. Rev. Robert Saunderson, late Bishop of Lincoln, with a Life of the Author. By Isaac Walton; a new edition. 2 vols. 8vo.

Of Bishop Saunderson, Anthony A. Wood remarks, that "whether you consider him in his writings or conversation, from his first book of Logic to his Divinity, Lectures, Sermons, and other excellent discourses, the vastness of his judgment, the variety of his learning, all laid out for public benefit, his unparalleled meekness, humility and constancy, you cannot but confess that the Church of England could not lose a greater pillar, a better man, and more accomplished divine."

For sale by the Importers,
D. APPLETON & CO.,
Feb. 19. 200 Broadway.

BARTLETT & WELFORD

HAVE just received from the Oxford University and Clarendon Presses, a fresh supply of the following standard and Theological works.

Bishop Beveridge on the Thirty Nine Articles.—2 vols. 8vo.
Rev. Francis Bragge's works (on the Parables, &c.) 5 vols. 8vo.
Bishop Bull's whole works. By Dr. Burton, 8 vols. 8vo.
Burnett's Life of Hale, and Fell's Life of Hammond. 1 vol.
Cardwell's Documentary History of the Church of England. 2 vols. 8vo.
Cardwell's Conferences concerning the Common Prayer, 8vo.
Clergyman's Instructer, or Collection of Treatises on the Ministerial Office. 7 vols. 8vo.
Comber's (Dean) works on the Liturgy, &c. 8vo.
Common Prayer—the two books of Edward VI. 8vo.
Cranmer's Works. By the Rev. H. Jenkins. 4 vols. 8vo.
Douglas' Criterion of Miracles. 1 vol. 8vo.
Homolies of the Church. New Edition, with the Canons. 8vo.
Hooker's Works. By Keble. Second Edition. 3 vols. 8vo.
Horbery's Works 2 vols. 8vo.
Jones' Canon of the New Testament, 3 vols. 8vo.
Laud's Conferences with Fisher the Jesuit. 8vo.
Rev. C. Leslie's Works. 7 vols. 8vo.
Lewis' Antiquities of the Hebrew Republic. 3 vols. 8vo.
Palmer's Origines Liturgicæ. 2 vols. 8vo.
Archbishop Sharp's Works. 5 vols. 8vo
Dr. South's Sermons. 7 vols. 8vo.
Stillingfleet's Origines Sacræ. 2 vols. 8vo.
Strype's Annals of the Reformation. 7 vols. 8vo.
" Memorials of do. 6 vols. 8vo.
Wall's History of Infant Baptism. 4 vols. 8vo.

The above editions are all from the Oxford University Press, and are now for sale by Bartlett & Welford at prices much below the usual rates. They form but a small portion of B. & W.'s assortment of Theological Books, which will be found on inspection to include a very great variety of the most sterling and valuable authors, both ancient and modern: particular attention being paid to the supply of books necessary for the libraries of the clergyman or student.

Catalogues furnished on application.

220 Broadway, under the American Hotel.
February 5, 1842. tf

THOMAS A-KEMPIS.

JUST received, the new and beautiful Oxford edition of the Imitation of Christ, four books. By Thomas A-Kempis. 1 vol. 12mo. For sale by the Importers,

D. APPLETON & CO.,
Feb. 19. 200 Broadway, New York.

THE TEMPLE AND COUNTRY PARSON.

BY REV. GEORGE HERBERT.

JUST published by J. B. DOW, Boston, and for sale at this office, a new and elegant 12mo. edition of this admirable work.

'The Temple,' which has passed through numerous editions in England, though never before printed in this country, was first published in 1635, by Mr. Nicholas Ferrar, soon after the death of Mr. Herbert. So rapid was the sale, that more than twenty thousand copies were disposed of in a few years.

RECOMMENDATIONS.—'The writings of a man whose learning and judgment were so highly esteemed by the learned of his age, and especially by Sir Francis Bacon, should not be suffered to sink into oblivion.—*Rt. Rev. Bishop Griswold.*

'Herbert, the scholar and the clergyman, the Christian and the poet, will be welcomed by those who love to see the talents engaged in religion, and devoted to the cause of Christ. The piety of the present age is too enlightened to mistake the spirit that pervaded his pen, or to be offended at the style of decoration in which his deeply devotional thoughts are here presented.'—*Rev T. Edson of the Episcopal Church in Lowell.*

'Herbert has always been a favorite with the lovers of devotional poetry. Simplicity and originality, vigorous thought and terse expression, and the union of poetical power with the spirit of a sound mind, are eminently his characteristics. It would be easy to write a volume in his praise; but for this very reason it is unnecessary to write a word. He is well known: nor will his entire devotion to the Church be among the least of his recommendations.—*New York Churchman.*

Also, Wreaths and Branches for the Church, just published by J. B. Dow, and for sale as above.
December 18.

NEW MANUAL, &c.

JUST PUBLISHED and for sale by Swords, Stanford & Co., a new and handsome edition of that very valuable work, The New Manual of Devotions, revised and enlarged by the Rt. Rev. Bishop Ives, in one volume. Price $1.

Also, a Catechism, designed to be taught orally, by the same author. Price $1 per dozen.

In press, and will shortly be published, Beckersteth's Treatise on the Lord's Supper, revised and enlarged by the author, with notes, &c., by an American editor.

The above, and all the other publications of Swords, Stanford & Co., can be had also of

J. A. SPARKS,
at the office of the Churchman.
January 22, 1842.

BOOK FOR EVERY FAMILY.

BROWNELL'S FAMILY PRAYER BOOK,

BEING a Commentary on the Book of Common Prayer, in one octavo volume of 800 pages, is published by the subscriber, on beautiful fine paper, and in various styles of binding.

About five hundred copies were subscribed for in New York and Brooklyn; and so favorably was the work received, that there has been a constant demand for it ever since made known to the public. One of the subscribers in Brooklyn has called and taken three additional copies for his friends. A subscriber in New York called before Christmas and ordered three copies in extra gilt binding to be given to friends as Christmas presents. And another one called and obtained a copy in extra gilt Turkey morocco, to be sent to the lady of the Rev. Mr. Hill, missionary in Greece, as the most appropriate and beautiful present he could make These cases are samples of other similar ones.

But the most liberal patronage for the work has come from distant places—from Boston, Philadelphia and Baltimore. A single countryman of Connecticut has circulated in his own neighborhood, one hundred copies. For one of our new parishes at the south—Mobile—the rector first ordered eighteen copies; and these were so readily disposed of, he ordered twenty-five more; and a single clergyman of Virginia has taken two hundred copies.

Price of the work.

Turkey Morocco, extra gilt,	$8 00
English calf, extra gilt,	7 25
Black Roan, gilt edged,	6 00
Black Roan, marble edged	5 50
Philadelphia sheep, library style,	5 00

Orders from the Rev. clergy, and Episcopalians generaly, solicited, by

ALEXANDER V. BLAKE,
Jan. 29. 54 Gold street.

DR. HENSHAW'S SERMON.

ON the Death of the Rt. Rev. Richard C. Moore D. D., Bishop of the diocese of Virginia, just received and for sale at this office. Jan. 22.

HENRY ERBEN informs his friends and customers that he has made arrangements for the temporary accommodation of his workmen, all of whom will continue in his employ, notwithstanding the recent destruction of his manufactory, and that he is prepared to receive orders and transact business as usual.

Through the kindness of W. W. Fox, Esq., President of the New York Gas Light Company, he has been furnished with an office in their building, No. 176 Centre street, where any communications to him may be addressed.

H. E. has been fortunate enough to save a large quantity of seasoned lumber from the late fire, which will enable him to execute organs as heretofore.
October 16.

REPORT ON EDUCATION. Presented to the General Convention of *the Protestant Episcopal Church*, at its session in New York, October, 1841.

CALENDAR OF SCRIPTURE LESSONS for the Young, for the year 1842. Prepared for *the General Protestant Episcopal Sunday School Union.*

Published and for sale
At the Church Depository,
Jan. 22, 1842. 28 Ann st.

CHURCH AND PARLOR ORGANS.—Geo. Jardine, *Organ Builder*, Anthony-st., next door to Broadway, New York, manufactures in the most superior manner, and at reasonable prices, all kinds of Organs, from the largest size to the smallest. Also Church Organs with barrel movements in addition to the finger-keys, by which psalmody is performed in the first style of execution and by the simplest mechanical means. This class of Organs is particularly useful in country churches, where organists cannot be procured, and has long been in general use in country churches throughout England. Dec 4.—yly

☞ JOHN MORRISON, Sexton in the Parish of Trinity Church, and Undertaker, having been appointed by the Corporation of Trinity Church, Superintendent of Funerals and Interments in the ground belonging to them, all applications for interments in their ground must be made to him from 9 A. M. to 3 P. M. at the Trinity Church Vestry Office, corner of Fulton and Church sts, and at other hours at his house, No. 17 Clarkson st, near Hudson st. He will find all articles requisite for funerals on reasonable terms, and give punctual attendance. Dec 11—yly

INSTRUCTION IN VOCAL AND INSTRUMENTAL MUSIC.

THE undersigned, having recently established himself in this city, offers his services as an instructor of Vocal Music, the Piano Forte, Thorough Base and Composition, and the Flute. Having been for several years employed as an instructor of music, he flatters himself that he shall be able to give satisfaction to all who may favor him with their patronage. He will give lessons to individuals or classes, at his room, No 111 Nassau-street, or at private houses. Orders left at his room, or with Messrs. Firth, Hall & Pond, No 1 Franklin Square, will be promptly attended to.

BENJ. WYMAN.

REFERENCES.

Mr. S. B. Pond, Mr. George Andrews, Mr. J. A. Sparks, Mr. L. B. Wyman, *New York*; Mr. Lowell Mason, Mr. H. W. Day, Mr. J. F. Warner, *Boston*.
New York, Oct 30, 1841.

BISHOP CHASE'S REMINISCENSES.

THE subscriber has just received No. 5, October, 1841, of Bishop Chase's Reminiscences. Price, fifty cents per number. It is now ready for delivery.

ALEXANDER V. BLAKE,
New York, Feb. 5. 54 Gold street.

POETRY.

AN OFFERING.

FROM HERBERT'S "TEMPLE."

Come, bring thy gift. If blessings were as slow
As men's returns, what would become of fools?
What hast thou there? a heart? but is it pure?
Search well and see; for hearts have many holes.
Yet one pure heart is nothing to bestow:
In Christ two natures met to be thy cure.

O that within us hearts had propagation,
Since many gifts do challenge many hearts!
Yet one, if good, may title to a number;
And single things grow fruitful by deserts.
In public judgments one may be a nation,
And fence a plague, while others sleep and slumber.

But all I fear, is, lest thy heart displease,
As neither good, nor one; so oft divisions
Thy lusts have made: and not thy lusts alone;
Thy passions also have their set partitions.
These parcel out thy heart. Recover these,
And thou mayest offer many gifts in one.

There is a balsam, or, indeed, a blood
Dropping from heaven, which doth both cleanse and close
All sorts of wounds; of such strange force it is.
Seek out this all-heal, and seek no repose,
Until thou find and use it to thy good.
Then bring thy gift, and let thy hymn be this:

Since my sadness
Into gladness,
Lord, thou dost convert;
O, accept
What thou hast kept,
As thy due desert.

Had I many,
Had I any,
(For this heart is none,)
All were thine,
And none of mine;
Surely thine alone.

Yet, thy favor
May give savor
To this poor oblation;
And it raise
To be thy praise,
And be my salvation.

A PASTORAL LETTER,

TO THE CLERGY AND LAITY OF THE DIOCESE OF NEW JERSEY.

IN BEHALF OF SYSTEMATIC CHARITY.

I mean not that other men be eased and ye burdened: But by an equality, that now, at this time, your abundance may be a supply for their want, that their abundance also may be a supply for your want; that there may be an equality:

As it is written, He that had gathered much had nothing over; and he that had gathered little had no lack. —*St. Paul to the Corinthians.*

Dearly beloved Brethren,

You will bear me witness, that, from the time that the Holy Ghost made me your overseer, I have not ceased to "stir up your pure minds, by way of remembrance," as to the Christian privilege of contributing of your substance for the extension of the Gospel in the Church. Nor can I withhold the acknowledgment of your prompt response to my appeals. At the Convention of the diocese, in 1833, the first in which I participated with you in our great trust for "the common salvation," the amount of contributions reported for missionary purposes, within the diocese, was less than one hundred and thirity dollars ($128 37.) By the adoption of the plan of *Systematic Charity*, then recommended in the Episcopal Address, and known as the Offerings of the Church, the aggregate receipts of eight years, to the 27th day of May last, have been $11,714,77:* being an annual average of $1464,34; (or more than eleven times the revenue of the year last preceding;) while "the Offerings," in one instance, have arisen, in a single year, (1837,) as high as $1814 45. According to these indications of Christian zeal and love, has been the growth of the diocese. In 1833, there were fourteen presbyters and deacons in the diocese; in 1834, twenty-four; in 1835, twenty-nine; in 1836, thirty-three; in 1838, thirty-nine; in 1841, forty-two: being, in eight years, a threefold increase. Within the same period, twelve have been added to the number of our organized parishes; and ten, that were "as good as dead," have been revived, and flourish. Seventeen have been added to the churches of the diocese, and one is in progress; while, of the old churches, five have been greatly enlarged, and five others been essentially improved and beautified. Finally, a larger number of communicants is now reported from eight parishes, than from the whole diocese, in 1833. Such has been the result of God's blessing on the means of his own appointment, within the portion of his vineyard where our lot is cast.

As the Church has become better known, in her pure doctrines, well ordered ministry, and spiritual worship, the demand for them has been increased. An annual Visitation is never made at which new and important points for missionary stations are not presented. The lowest estimate of our immediate duty, in this matter, is the appointment of at least one missionary, to labor in every county of the State. This will require an addition of nearly twenty to our clergy. These can be had, if, for a time, the means of their support shall be supplied. In three or five years, as many parishes, contributing, of their ability, to carry on the great and gracious work, will be, if God shall bless us, as he has, the sure result. The truth is, beloved brethren, we are now at the point which I have long foreseen.† The utmost has been done that the exertion, hitherto enlisted in the cause, could possibly accomplish. Without new efforts, and new means, we can advance no more: and in this, as in every good work, not to advance is to go backward. I ask you, as Churchmen of New Jersey, if this shall be? See how the Lord hath helped us, hitherto! See how the seed, which we have sown, has sprung up, and increased, and borne its golden sheaves! Say, then, if we shall now sit down, and fold our hands, and send no reapers to take in the blessed harvest! It is for you to say. I am your servant only, for the Saviour's sake. I can but plow, and sow, and till, as you shall give the means. When all is done, your prayers must be poured out, with mine, from fervent hearts, to Him who gives the increase.

But, I have not yet done all my duty. We are to look, not on our own things only, "but on the things of others also." As Churchmen of New Jersey, we are members of that "One, Holy, Catholic and Apostolic Church," which Jesus Christ has put in trust with the whole world, to "preach the Gospel" in it "to every creature." "The field is the world." And though our most immediate responsibility is for that, which, as one household of the faith, we personally occupy; we are joint partners with the whole family that name the name of Christ; as in its privileges, so in its responsibilities. At a period, unexampled since the time of the Apostles, in opportunities for the Church; at a period when not only the distant portions of our great commonwealth, but most of the elder families of Cristendom, decayed and feeble, ask for light and consolation; and all heathendom lies bound in chains, the captive of the prince of darkness, are we doing our proportion to make up the great supply? Let me rather say, are we reaching forward, panting and breathless, to insure our share of that most precious privilege, to be the fellow-helpers of the King of Saints? Are we clear, Churchmen of New Jersey, of that reproach which is now cast upon our noble missionary organization, that it fails of its high purpose, and deserves no farther confidence? Shall we not have much to answer for, in word and deed, and good example, if the communion, of which we are members, cast away from itself, before the world and God, and prove itself unworthy of it, that noblest of all names, a Missionary Church? I am not willing, that, in the warfare of the Church against the world and sin, "the Jersey line" should ever be a laggard. We owe it to our position, to our opportunities, to the unity and peace and prosperity with which God has blessed us, to take our proper station in "the fore front of the hottest battle."

HOW SHALL IT BE DONE?

In the name and strength of God, by the living energy of faith, with the patient, constant, self-denying earnestness of love. "According as a man hath, it is accepted of him." The rule of Christian charity and duty is, "every man, according to his several ability." You have seen the amount which has been contributed, as "the Offerings of the Church;" and the results, which, under God's blessing, have been accomplished by it. Not one of you, I boldly say, has ever been the poorer for his share of it; or felt the slightest inconvenience from his contribution. Meanwhile, the increase of the number of the parishes, and the increase of the parishes severally, have greatly added to the number of proper contributors to this treasury of the Lord. When the plan was laid before you, in 1836, the scriptural warrant for it was given to you, in those words of St. Paul to the Corinthians: "Now concerning the collection for the saints, as I have given order to the Churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come." (1 Corinthians xvi. 1, 2.) The proposition was, that the sums, thus laid by "in store," should be brought to the Church, on the Sunday of the administration of the Holy Communion, and placed on the Holy Table, with the alms, and other oblations of the people. What I have now to propose—and what I confidently believe, if faithfully carried out, will be blessed of God, to the full and constant supply of our Missionary Treasury—is, that instead of monthly, or at rarer intervals, "the Offerings of the Church" be made every Lord's day, *in connection with the Offertory*, as appointed in the Communion Service.

i. This was the primitive mode.

ii. This is the simplest and most direct address that can be made to the parishioners.

iii. This is the Church's proper action, in her due organization, under the direction of her ministers, on the call of her divine Head.

This plan combines many advantages.

1. Its *frequency* is an advantage. The contribution can never be forgotten.

2. Its *constancy* is an advantage. The supply from it will be perpetual and sure. There is nothing to be trusted like a habit.

3. Its *simplicity* is an advantage. It is intelligible by every one, and will commend itself even to little children.

4. Its *moderation* is an advantage. Returning frequently, it, of course, calls, at each time, for comparatively little. Thus, it meets the convenience of all. "If thou hast much, give plenteously; if thou hast little, do thy dilligence gladly to give of that little."

5. Its *inexpensiveness* is an advantange. It will cost nothing for agencies, and be encumbered with no officers.

6. Its *sobriety* is an advantage. It makes no exciting appeals; and creates no heat, to be followed by a more than corresponding coldness. It is the oozing of the water from the rock that fills the springs. It is the gentle dropping of the dew that clothes the vales with verdure.

What are its disadvantages?

1. It is disagreeable to be asked so often to contribute.—As if the Lord's Prayer did not ask *every day* for "daily bread!"

2. It is disagreeable to make the collection so frequently.—As if it were not better to be "a doorkeeper in the house of the Lord, than to dwell in the tents of the ungodly!"

3. It is disagreeable to connect the giving of money with the worship of the Sanctuary.—As if there were any surer test of a heart given up to God! As if the Sanctuary itself could be built, or sustained, without money! As if the offerings, by God's own appointment, were not formerly brought to his own holy Temple! As if the silver and the gold were not all his!

4. It is disagreeable to be detained so long.—As if five minutes, occupied in hearing sentences from Holy Scripture, and in prayer, were to be esteemed a hardship, for a soul that looks to an eternity of worship!

Brethren, dearly beloved in the Lord, I have but little more to say. I need say but little more. My office compels me to acquaint myself with the destitution of the Saviour's "sheep, that are scattered abroad in the midst of this naughty world." I have only you to look to, for the means by which they may be gathered to his fold, and "saved through Christ forever." If I seem importunate to any of you, it is that you may secure that precious privilege, of which He hath said, "It is more blessed to give than to receive." You will pardon me this wrong.

A single word, as to the practical working of the plan, which I am very anxious should go into operation at the very beginning of the new year. I cannot give it more intelligibly, than by stating to you the course, which I design, if it please God, to pursue, in my own parish.

On every Sunday in the year, immediately after the Sermon, in the Morning Service, I shall read, from the Chancel, the sentences of the Offertory; during which, "the Offerings of the Church" will be collected, by the Wardens, or others. When they have been placed on the Lord's Table, I shall proceed with the prayer, "for the whole state of Christ's Church Militant;" after which, if there be no Communion, I shall dismiss the people, with the blessing.

The Weekly Offerings of St. Mary's Church, Burlington, will be appropriated as follows:

1. On the first Sunday in the month, to the relief of the poor of the parish;
2. On the second Sunday in the month, to the Domestic and Foreign Missions of the Church, in charge of the Board of Missions;
3. On all other Sundays, to the Missions of the diocese.

i. When the Holy Communion is administered on a week day, the Offerings will be appropriated to the Missions of the diocese, unless otherwise notified to the congregation.

ii. When a collection is deemed proper for any other than the objects specified above, special notice will be given, and the stated contribution for that day will give place to it.

iii. All Offerings for the General Missionary treasury, may be designated, by a mark on the envelope, as for Domestic or Foreign purposes, or for any special object of either department; and, where no such designation is made, the proceeds will be divided equally between the Domestic and Foreign Treasuries.

iv. The Offerings of the diocese will always be at the disposition of the Bishop, with "the Trustees of the Offerings of the Church," appointed at each annual collection.

Dear brethren, it is the season, throughout all Christendom, of highest and peculiar joy. The Saviour, in whose coming we rejoice, became incarnate, that the world might *all* be Christendom. What our "hand findeth to do," let us do gladly, that the chorus of the Angels may the sooner be made real: "Glory be to God on high, and on earth peace, good will to men!" Open your hearts, dear brethren, that God may send his Holy Ghost, and pour into all of them "that most excellent gift of charity, without which, whosoever liveth is counted dead," before Him. "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen."

Affectionately your Pastor and friend,
George W. Doane,
Bishop of New Jersey.
Riverside, Eve of the Nativity, 1841.

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* Of this sum, $2360 72, or very nearly one fourth, came from the single parish of St. Mary's, Burlington; for no other reason, that I know of, but that the plan has been strictly and steadily carried out.

† It will be seen that the rapid increase of the Clergy was in close proportion to the rapid increase of the Offerings. The maximum of both was in 1836-7. If the Offerings had gone on at the same rate, 1841 should have reached $4000. In that case, we might have reported fifty Clergymen.

From the Aberdeen Constitutional.

SCOTTISH EPISCOPAL CHURCH SOCIETY.

(*Concluded.*)

The Rev. Norman Johnstone, in continuation:

Now, Sir, to raise our Church from this state of humiliation to one of greater usefulness and honor,—to enable her who has been shorn of her strength to rise from her weakness, and casting from her the bonds with which her enemies had bound her, to go forth in the power of the Lord, conquering and to conquer,—this Society does appear, and has approved itself by the experience of the last three years, eminently qualified, under the divine blessing, to be an honored and effective instrument; and so convinced am I of this, from the very gratifying report which has just been read, from what it has already done, and is capable of doing, that did I, as a Scottish Episcopalian, which it is now my pride and privilege to boast myself, decline to co-operate thus, or by any other means with which I may be blessed, I should consider myself untrue to my profession, and indifferent to the glory of my Saviour, which is involved in the efficiency and extension of His Church. The nature of this Society has already been so fully and frequently explained, that it would be superfluous in me to dwell upon it now. Its principal object, besides that of training candidates for the ministry, of educating the poorer members of the Church, and of extending the number of our chapels, is that of affording aid to congregations struggling with pecuniary difficulties, and providing a decent maintenance for their pastors. It has well been described as the Church itself acting through a committee. Yet, well calculated as is this Society for removing the distress, and raising the character, and extending the operations, of our Church, and while I gratefully acknowledge the countenance and liberality which many of the noble and wealthy of our communion have extended to it, I regret much that there is still a large proportion of this same class whose names are not to be found in the list of its supporters; and as absence from various causes equally prevents their attendance at the annual collections in our chapels, I am afraid that in no way are they contributors to this Society. This has been hitherto accounted for by supposing that they were unacquainted with its existence; but from the publicity lately given to its proceedings, I am forced to conclude that it is not ignorance of its nature, but of its necessity, which occasions the painful omission.

I am aware that many of those to whom I refer hold seats in the chapels connected with their respective properties; but I beg respectfully to remind them, that many of our chapels are so small, that if every seat in them were thus rented, the sums so accruing would still be totally inadequate; and, if depending on such a resource, several of the clergy, even of the larger chapels, would be literally starved out, and Episcopacy become extinct in the country parts of Scotland, and that accordingly the deficiency is made up by the Sabbath offerings and the aid of this Society, to neither of which do they contribute; and thus is the service of the Church in which they profess themselves members, and in which they frequently communicate, actually maintained for them by their poorer brethren, and a Society which they do not support; and, if they thus continue to withhold their support, whence, I ask, are the increasing demands of our Church at this important moment to be met? Generous as England has been to us, we cannot press further our wants upon them, without casting a very strong reflection upon the wealthier members of our own communion, and appearing to trench on the mighty and glorious efforts which they are making to evangelize the world. Neither, though sanctioned, are we supported by the State—a proceeding, in my mind, of a rather inconsistent character; for, while Presbyterianism in Ireland, where it is not the Establishment, receives close upon £20,000 a-year; but while Romanism also receives in Ireland £9,000 a-year for the support of her College, and enjoys the greater part of £50,000 a-year for the education of her people, and the erection of school-houses in her chapel-yards, and is, moreover, largely endowed in our Colonies—Episcopacy, the established religion of more than two-thirds of the realm, the religion of the Crown is altogether unendowed in Scotland, and left to depend, in the northern and poorer districts, for the ministration of her rights and the education of her poor—on the eleemosynary grants of the charitable and the stranger.

But I trust, Sir, that happier days and brighter prospects are in store for us now, and that our intended College and our Church, including as it does so large, loyal, and truly peaceable a portion of the community—men yielding to none in devotion to the Crown and Constitution—will not in future be overlooked or neglected. But, passing from this, which is merely an individual opinion, and by no means involving the sentiments of the reverend body with whom I have the honor to act, I would farther observe that, in supporting this Society, you are conferring a benefit not so much upon us as upon yourselves. By endowing your Church, you are endowing yourselves with that which ought to be considered the greatest of all earthly blessings to a people—a pious and a learned priesthood; for just in proportion as you endow your chapels, in the same proportion you will be enabled to command weight, character, and learning, as is evident from the comparative facility with which the wealthier congregations, not only in this but in every communion, can procure these requisites in a pastor, and the difficulty which the poorer and more remote experience in providing a pastor at all. It is a mistake to suppose that, by the endowment of a spiritual charge, you are only making it an object of temporal ambition. As society is circumstanced and man constituted, with his thousand wants, income to a certain extent ever must form an object, though a secondary one, with him; and the only difference that an ill-timed economy will make, will be to render such charges an object in this way to inferior descriptions of men. Besides, if ever there was a time when the laity of our Church should come forward and enlarge her borders, it is now, when the divine constitution of that Church stands forth so attractively in the peace and unity which pervade her bosom, and in which hundreds have already sought refuge and repose, like John on the breast of his Lord, from the troubles that threaten and surround them. It is now, when our Church shines out so calmly in her mild majesty and beauty, far above the wild and stormy clouds which darken and perplex the land, but which, I trust, will, like the clouds, as rapidly pass away.

It is now, I say, when the heavenly origin of your Church is so distinctly marked, that her members are called upon to testify their sense of the blessing they enjoy by removing every impediment that can obstruct her usefulness. Let those, then, who have hitherto neglected to contribute, at once come forward. Let those who have contributed, contribute the more in charity. Remove the disgrace of poverty which attaches to your Church. In justice remove the burden of our support, which too often presses unfairly upon the middle and lower classes; and in duty to God, to yourselves, and to all, provide the means of still securing a pious and a learned priesthood. That our Church has of late years sprung forward into a position of great prominence and honor, is an evident and gratifying fact; "but not unto us, not unto us, but unto him be the glory." Remember that on the instrumentality of this Society mainly depend, under God, the extension and maintenance of your Church in many parts of Scotland. That, therefore, in withholding your support, you are withdrawing from your poor brethren that form of worship to which they are attached by conviction, and consequently are to a certain extent withholding Christ himself, in that appearance and way in which they have been wont to contemplate and commune with him, and that their cry will rise against you who have the means, in the accents of the weeping Mary, "They have taken away my Lord, and I know not where they have laid him." The Rev. gentleman concluded by seconding the resolution.

Mr. Sandford, advocate, said he had great pleasure in moving the next resolution, because, connected as he had been with the Episcopal Church of Scotland, by a tie which he never could forget—educated in her principles by one whose memory he knew was still dear to them, and whose name was venerated in the Church to which he had dedicated his life, he felt a deep interest in the welfare of this Society, in which he believed the welfare of many depended. Though some might consider the experience of three years too short a time to predict the permanent stability of this Society, he for one had no fear of the result. He could not believe that at the present day, when they saw around them bitter dissensions, unholy agitation, unseemly strife, which had sprung up in consequence of the departure of others from what they believed to be ordinances by which the Saviour intended the Church to be governed—in this day, surely the members of the Church of Scotland would not undervalue the blessings of that Church which they had derived from their fathers. After referring to several facts, showing the usefulness of this Society, and the support it received in England, especially in London, where an association had been formed, and in India, he concluded by proposing a resolution of thanks to those who, at a distance, had supported their operations.

The Bishop of Edinburgh seconded the motion. He felt thankful to God for the success they had experienced, and that His blessing had already been manifested to this Society. He knew from the first that they were right, and therefore he knew that the blessing of God would rest on their labors; but he did not know that success would attend them; for he was well convinced that the blessing of God would go along with failure as well as with success. After paying a tribute of affection to his predecessor, the late Bishop Walker, under whose auspices this Society had been formed, he said that if they could see the full extent of the aid that was expected from them, he did not despair of the full supply being raised in Scotland; but the wants of the country appeared to demand an immediate increase. He knew that in the diocese of Glasgow, congregations were springing up on every hand—not as it used to be by country gentlemen resolving to support churches for their own convenience, but congregations of poor Episcopalians, not perhaps natives of Scotland, but persons whom the progress of manufactures had brought from England or the north of Ireland. These they must provide for, and though they had not yet fully investigated their wants, he thought they must go to England for assistance, and he was happy to say that, in that country, there was every disposition to afford assistance. On his journey to England last summer, though he had not gone to solicit aid, the knowledge of this Society had preceded him, and a considerable sum was forced upon him for its use. (Applause.) He was happy to say that an Association for their support had been formed in London, of which a friend of his, Mr. Mackenzie, one of its secretaries, was now present. He concluded by seconding the resolution, and requesting that Mr. Mackenzie might be allowed to state some details of the operations of that Association.

Mr. Mackenzie said the meeting would be aware that for several years there had existed in London an Association for assisting the Gaelic Episcopal Society; but this was merged in the Scottish Episcopal Society, when the same event happened to the two Societies in Scotland. In constituting the present Association, considerable difficulty had at first been experienced in obtaining members of committee; but these difficulties had now been overcome, and they numbered among the committee the valued names of Wilberforce, Gladstone, Hope, and many others. (Applause.) The reverend gentleman then referred to various other topics, and especially to the recent appointment of a Protestant Bishop to Jerusalem, under the auspices of England and Prussia, which he considered as fraught with events of great importance to the Protestant interest. He concluded an eloquent speech by thanking the meeting for the attention they had paid him.

Wm. Forbes, Esq., advocate, moved a vote of thanks to the Right Rev. Chairman.

The Chairman acknowledged the honor, and proposed a vote of thanks to Mr. Ramsay, their Secretary. (Applause.)

Mr. Ramsay said their thanks to him would be best exhibited in the plates at the door. (A laugh.)

The Right Rev. Chairman then pronounced the benediction, after which the meeting separated.

PARENTAL ANXIETY.

Considering how a parent's best laid plans may be disconcerted, and how little the wisest of men is competent to foresee the dangers, to meet the contingencies, or to grapple with the vast machinery, which the prince of this world can bring to bear against the salvation of his child,—I am more and more convinced, that his main stay should be, to cast all his paternal anxieties upon Him who careth for him. But these anxieties must be such as God approves. There must be a real seeking of the kingdom of God, in the first place, and as the best inheritance which a father can leave his family. If this be felt, and if God reads this in the heart, then from that inward sanctuary prayer will ascend without ceasing unto heaven. For the desires of such a parent, his whole life, his joys and sorrows, every imagination which he forms, and every dream that haunts him as to what his child is to be, or what fortunes may await him in the futurities of time and of eternity—in all this there is a fidelity which prays more fervently than words can do. It is the language of a pious father's or a pious mother's heart.—Can it then fail to reach the heart of God?—*Rev. H. Woodward.*

THE CHRISTIAN'S ENCOURAGEMENT.

How is a good Christian animated and cheered by a steadfast belief of the promises of the Gospel; of an everlasting enjoyment of a perfect felicity, such as after millions of millions of ages is still youthful, and flourishing, and inviting as at the first? No wrinkles in the face, no gray hairs on the head of eternity; no end, no diminution, no satiety of those delights. What a warm and vigorous influence does a religious heart feel from a firm expectation of these glories! Certainly this hope alone is of inestimable value; it is a kind of anticipation and pledge of those joys; and at least gives him one heaven upon earth, though the other should prove a delusion. Now what are the mighty promises of Atheism in competition with these? let us know the glorious recompenses it proposes. Utter extinction and cessation of being; to be reduced to the same condition as if we never had been born. O dismal reward of infidelity; at which nature does shrink and shiver with horror. What some of the learnedest doctors among the Jews have esteemed the most dreadful of all punishments, and have assigned for the portion of the blackest criminals of the damned; so nterpreting *Tophet, Abaddon, The Vale of Slaughter*, and the like, for final excision and deprivation of being; this Atheism exhibits to us as equivalent to Heaven.—*Dr. Bentley.*

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